Ahmadiyya GAZETTE USA

August 2003

"Even if all of you abandon me, Allah will provide necessary arrangements from His Divine sources"

Hazrat Musleh Maud *ra*

Special Edition
Tehrik-e-Jadid

Founder of Tehrik-e-Jadid
Hazrat Mirza Bashiruddin Mahmood Ahmad
Khalifatul Masih II (May Allah be pleased with him)

Voice of God as Conveyed by the Founder of Tehrik-e-Jadid

What a great proclamation it was - and how rational ! No meaningless sounds and noises. Rather a bold and loud proclamation: Allaho Akbar, Allaho Akbar....La Ilaha Ilallah. God is the Greatest; God is the Greatest. There is none worthy of worship except Him. Muhammad is His messenger. Come to prayer, Come for success. What a rational set of proclamations! Even a child would relish them in contrast to the other worldly proclamations which made no sense even to the grown ups. But it is a pity that the Muslims themselves brought silence upon this proclamation. Rather than being the voice of their kingdoms and powers, it was reduced to the voice of a few mourners. The soldiers who responded to this call were reduced from millions to a few. Even those who responded included 99% who performed mere rituals. Then the might of the proclamation center was reduced to nothing. The shadow of Islam began to recede. The Kingdom of the Lord reverted to the heaven. And the world once again came into the grip of Satan. Now the honor of the Almighty has again come into the forefront. And You are, I repeat You are, I repeat You are, assigned by Almighty God to serve that proclamation center!

- ye who have joined the choir of the Kingdom of Heaven,
- ye who have joined the choir of the Kingdom of Heaven,
- ye who have joined the choir of the Kingdom of Heaven,

Make this proclamation ring again with full force – a force that it should deafen all other voices. Fill this cup again with the blood of your hearts. Fill this cup with the blood of your hearts. So that the Throne of Allah the Exalted may be shaken to come to your assistance and the Angels may become restless. So that

- With your cries of full pain,
- With your bold proclamations of the Unity of God, and
- With the loud affirmation of His existence,

Almighty Allah may once again descend from heaven to earth. And once again the kingdom of God be established on earth. **For this reason alone I have established Tehrik-e-Jadid. And for this reason alone I invite you to devote your lives.** Come and join the ranks of the soldiers of Allah. The throne which belongs to Muhammad has been usurped by Christ. You have to snatch it back from Christ to present it to Muhammad. Then will Muhammad present it to Allah the Exalted. Then will the Kingdom of God be established on earth. So heed my call. And follow faithfully as I direct you. Whatever I am saying, it is indeed being said by God. It is not my voice, I am conveying to you the voice of God. Abide by what I say. May God be with you. Nay God be with you. May God be with you. May you be honored in this world as well as in the hereafter.

(Hazrat Khalifatul Masih II[ra], Sair-e-Rohani, Vol. 3) - Translated by Munawar A. Saeed

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From The Holy Qur'an

"But who does greater wrong than one who forges a lie against Allah while he is called to Islam? Allah guides not the wrong-doing people. They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, however much the disbelievers hate it."

(Holy Qur'an, 61: 61-62)

Commentary:

The preceding verse having been applied to the Holy Prophet[sa], the expression "who can be more unjust than one who forges a lie against Allah while he is called to Islam" would refer to those rejecters of truth to whom he addressed his message, since he was the inviter and they the invitees (see 20:109 and 33:47), and having rejected his message and by intentionally misinterpreting divine prophecies, these rejecters belonged to that class of people who in the Qur'an have been called forgers of lies against God (see 6:138-141). But if the prophecy be taken to apply to the Promised Messiah[as], the expression "he is called to Islam" would signify that the Promised Messiah[as] would be invited by the so-called defenders of Islam to recant, repent, and be a Muslim like them, for, according to them, by his claim to be the Promised Messiah and Mahdi he would cease to be one.

The Holy Prophet[sa] has been repeatedly called the "light of Allah" in the Qur'an (see 4:175, 5:17, and 64:9). All the ef-

forts of the enemies of Islam to extinguish this Divine light has signally failed, and Islam has gone on from strength and will one day embrace in its fold the major enlightened part of all mankind.

From the Writings of the Promised Messiah

(May Allah be pleased with him)

I assert with great claim and perseverance that I stand on truth. By the Grace of God, I shall conquer in this field. So far as my keen insight works, I see the whole world under my truthful feet. It is nigh that I gain an enormous victory. There is another tongue that is speaking in my favor and another hand that is supplying power to my hand that is invisible to the world, but I see it. There is a heavenly voice that is speaking within me and is providing life to every word and every letter I speak. There is a great commotion in the skies that has quickened a puppet of a handful of dust. Everyone on whom the gates of repentance have not been slammed will see that I have not come of my own. Are the eyes that cannot recognize a truthful one the eyes that can see? Is he alive who cares little of this heavenly voice?

(Izala Auham, Roohani Khazain, vol. 3, p. 403)

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Significance of the Special Issue

Anwer M. Khan

Editor, Special Issue

The Tehrik-e-Jadid issue of our monthly Ahmadiyya Gazette has arrived. The purpose of this issue is to educate and inform the Jama'at members about the various aspects of this noble scheme.

Some seven decades ago, when Hazrat Khalifatul Masih II[ra] launched the scheme, Jama'at Ahmadiyya Alamghir ("Worldwide") faced severe opposition. Leading this opposition was a group called Majlis-e-Ahrar-Islam ("Ahrar"), a

Muslim separatist movement. Ataullah Shah Bokhari, the then leader of this group, asserted that his organization would annihilate the Jama'at and its members. He even proclaimed that not a single person would be left who would even remember the name of the Jama'at's founder Hazrat Mirza Ghulam Ahmad[as].

While these venomous attacks were being laid on the Jama'at, Hazrat Khalifatul Masih II[ra] prayed fervently to Allah for His guidance and succor. Our revered late Ameer Jama'at United States Hazrat Sahibzada M.M. Ahmad once described how he had observed Hazrat Khalifatul Masih II[ra] in the middle of the night standing in prostration and repeating the words of Sura Al-Fatiha "Ehdanas siratul Mustaqueem" or "guide me on the right path" for some forty five minutes or longer with great fervor and extreme humility.

Allah, the Merciful, came running to help the Jama'at. Hazrat Khalifatul Masih II[ra] delivered a sermon in which he comforted the Jama'at by saying that he was seeing Allah's hand moving and that the Ahrar were losing ground. These were not mere words of comfort at that time—they all soon came to their fruition.

A year had hardly passed on this prediction when the Ahrar committed a serious error in handling the case of the Shahidganj Mosque, and in consequence thereof, utterly forfeited the confidence of other Muslims around them. This brought their dreams of assuming Muslim leadership in Pakistan to an ignominious end.

It was precisely this background that resulted in initiation of a new divine scheme known as Tehrik-e-Jadid. The scheme consists of nineteen demands in all. Its main features were: (1) simple living and observance of thrift in every walk of life, (2) subscription towards the Permanent Fund of the Scheme, and (3) participation in Missionary ventures of the Movement by dedicating one's life for a period that suits one's circumstances. The scope of this scheme was to maximize savings by individuals by adopting frugal life styles and sacrificing in the way of Allah. This scheme gave rise to a full branch of the Jama'at system and is presently responsible for all the foreign missions throughout the world.

In this issue, we track the remarkable successes of Tehrik-e-Jadid. The issue begins with a special message by our beloved Imam Hazrat Khalifatul Masih V[aba]. It then includes remarks by Ch. Hamidullah Sahib, the present Vakil-ul-Ala Tehrik-e-Jadid, and Mansoor Ahmad Khan Sahib, the present Vakil-ut-Tabsheer Rabwah (in the Urdu section). Next, the issue reproduces in its Urdu original and English translation the entire lecture of Tehrik-e-Jadid delivered by its Founder, Hazrat Khalifatul Masih II[ra] in 1934. This lecture spans three consecutive sermons. Finally, the remaining parts of the issue provide a pictorial overview of one of the major successes of the Tehrik-e-Jadid scheme: the progress of Jama'at Ahmadiyya Alamghir in Francophone countries. Since 1993, over 41 million people have joined the fold of Amadiyyat from twelve Francophone countries. The issue pays particular attention to this progress in light of the sermons and visions of our beloved Khulufa.

The underlying purpose of this issue is to inform Jama'at members living in the United States, and indeed the world, about the breathtaking advancement of Jama'at Alamghir through Tehrik-e-Jadid. We hope and pray that you enjoy this issue and continue to partake of the divine blessings associated with this blessed scheme.

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم
وعلى عبده المسيح الموعود
خدا کے فضل اور رحم کے ساتھ
هو الناصر

واخفض لهما جناح الذل من الرحمة
إنا فتحنا لك فتحا مبينا
إذا جاء نصر الله والفتح

9th September 2003

Message for USA Jama'at's Tehrik-e-Jadid Issue of the *Ahmadiyya Gazette*

O ye Green Saplings of the Promised Messiah[as]:

Assalamu Alaikum Warahmatullah Wabarakatuhu.

I am pleased to learn that you are about to publish a special edition of the *Ahmadiyya Gazette* to recall the progress made by the worldwide Ahmadiyya Muslim Jama'at under the Tehrik-e-Jadid scheme and, in particular, its achievements in the Francophone countries.

Hazrat Khalifatul Masih II[ra] initiated Tehrik-e-Jadid (or a "New Scheme") to fortify the Jama'at permanently against attacks by the opponents. The primary objectives of Tehrik-e-Jadid are, therefore, the propagation of Islam, the establishment of Ahmadiyya communities all over the world, and the education and spiritual training of Ahmadis. In pursuance of these objectives, Hazrat Khalifatul Masih II[ra] required members to fulfill various demands. Some of the main demands included simple living, dedicating one's life or time in the service of Islam, promoting Islamic culture and honesty in the society, protecting the rights of women, and subscribing towards Chanda Tehrik-e-Jadid. As you can see, these demands are laudable ones that we should continue to perpetuate.

I pray that Allah enables us all to fulfill our obligations towards Tehrik-e-Jadid and that we bring about a reformation within ourselves, so that we can create a true new world order in which there is respect for justice and all human beings begin to live in peace and so that Allah welcomes us all saying that your battle has come to an end, you are now reconciled and at peace with Me. Come and enter the fold of my faithful servants in this very life. Amin.

Wassalam,

Mirza Masroor Ahmad
KHALIFATUL MASIH V

Message from Amir, USA

A closer reflection upon our surroundings reveals two distinct systems in continuous operation: one secular and the other spiritual. According to the Holy Qur'an, our sole purpose of creation is to establish a direct link with our Creator by striving to understand more deeply the spiritual system in place. To guide us in this understanding, Allah reveals knowledge of the unseen to divine messengers. These messengers, through their own teachings and the teachings of their successors, enable us to develop a profound attachment to our Creator.

A closer reflection upon the history of divine messengers reveals that Allah has laid out a clear and definite path to establish the supremacy of the teachings of Islam. The advent of the Holy Prophet Muhammad[sa] saw the culmination and exemplification of all the true and righteous teachings brought by the hundreds of thousands of messengers before him. To further reiterate teachings of Islam and to reestablish its superiority over all faiths, Allah sent the Promised Messiah Hadhrat Mirza Ghulam Ahmad[as]. His advent signaled the rise of a new divine institution to carry the torch of Islam: Khilafat-e-Ahmadiyya. The teachings of the Promised Messiah[as] and his successors represent the current visible manifestation of Allah's mercy to mankind.

Integral to the preservation of Khilfat are the schemes initiated by the successors of the Promised Messiah[as]. These schemes spread the true teachings of Islam to mankind at large. Indeed, Allah manifests these schemes when they are needed the most. The era of the 1930s, in particular, evinced such a need. Hadhrat Mirza Bashirrudin Mahmood Ahmad[ra], the second successor to the Promised Messiah[as], faced tremendous opposition during this era. At a time when opponents of Ahmadiyyat garnered enormous influence and commandeered large armies, Allah inspired Hadhrat Mirza Bashirrudin Mahmood Ahmad[ra] to institute the scheme of Tehrik-e-Jadid.

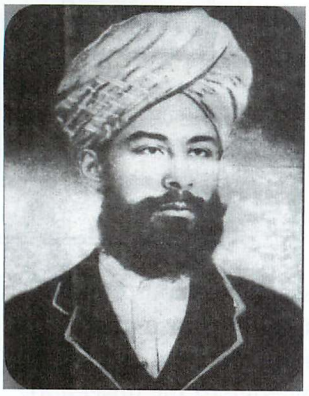
This month's issue of the *Ahmadiyya Gazette* captures the history and progress of Tehrik-e-Jadid. We present our readers the historic messages of the successors of the Promised Messiah[as] in relation to this blessed scheme. Through detailed accounts of the spread of Ahmadiyyat to the far corners of the world, we hope the reader gains an enlightened understanding of how Allah guides mankind through Khilafat. We further hope that the material herein will motivate and inspire our readers to offer higher levels of sacrifice and express deeper levels of gratitude to Allah.

I request all the members to continually pray for our beloved Hazrat Khalifatul Masih V[aba] under whose current leadership the caravan of Ahmadiyyat moves forward. May Allah enable us to offer sacrifices suited to the bounties with which He has blessed us, and may He accept these humble offerings with His immense grace and mercy. Ameen.

Wassalam,

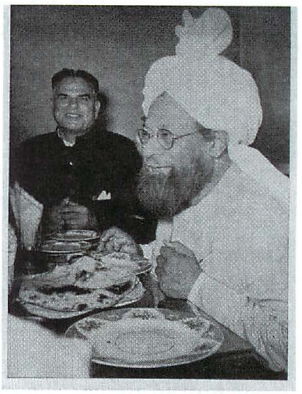
Dr. Ahsanullah Zafar, Ameer, USA

A Few Glimpses From Hazrat Musleh Maud's Life



In early age

A warm embrace with a devotee



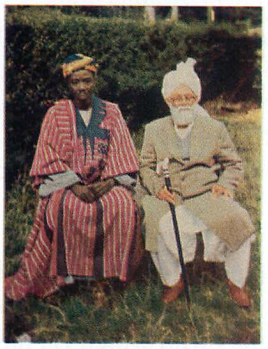
Dining with Hasan Gazdar in Karachi, Pakistan

In Hamburg, Germany

In a rare gesture

In Zurich, Switzerland

Being Welcomed by German Govt. in Hamburg, Germany



With a Nigerian Ahmadi, who requested Hazoor's walking stick

In Damuscus, enroute to Europe, 1955

"A time will come when all the people will say:
May Allah's Blessings be on this devout of nation."

Kalaam-e-Mahmood

The Matter that Allah has Explained to Me is Destined to Transpire

"Safely navigating through perilous rocky waters, the captain of the boat of Ahmadiyyat will guide this sacred vessel to the shore."

The prophecy of Hazrat Musleh Ma'ud[ra] regarding a triumphant future for Tehrik-e-Jadid

Hazrat Muleh-al-Maud[ra] foretold the good news of vigorous and miraculous achievements of Tehrik-e-Jadid at the time of its founding. Hazoor[ra] affirmed:

Even if all of you abandon me, Allah will provide the necessary arrangements from His Divine sources. It is utterly impossible that Allah, having told me of a matter and explained to me its details, shall not make that matter come to pass. That matter will surely come to pass. Though both friend and foe may leave my side, Allah will descend from Heaven and will leave only after completing the construction of this house.

(Alfazal, November 7, 1935, p. 8; column 2)

Despite the fact that we will not resort to either violence or civil disobedience, despite the fact that we will respect the law of the government, despite the fact that we will discharge all the responsibilities imposed on us by the Jama'at, and despite carrying out all the duties set for us by Allah, our scheme will still be triumphant. Safely navigating through perilous rocky waters, the Captain of the boat of Ahmadiyyat will guide this sacred vessel to shore. This is my belief, and I hold this belief unwaveringly. The wisdom of those who are given the leadership of a Divine movement is subordinate to the Guidance of Allah. Such individuals receive the splendor of the Divine Light. The Angels of Allah protect them, and they are strengthened by His Divine Attributes. Though such individuals may pass from this world and meet their Creator, the projects initiated by them are never stopped, and Allah makes them victorious and triumphant.

(Alfazal, November 11, 1934, p. 4; column 3)

I hold a belief... nay, not just an empty belief, but a belief that is supported by proofs, and my mind clearly grasps each facet of this belief. Based on this belief I state that though some over-zealous people may not like this scheme, if the friends of our Jama'at truly follow this scheme, they will surely and undoubtedly be triumphant.

(Friday sermon, January 4, 1935; Published in Alfazal, January 17, 1935, p. 4; column 3)

Translated by Wasim Ahmed, Indiana

Historical Sermons of Hazrat Khalifatul Masih IIra on the Initiation of Tehrik-e-Jadid

In November 1934, Khalifatul Masih IIra, Hazrat Mirza Bashiruddin Mahmood Ahmad, launched a scheme for the global expansion of Islam-Ahmadiyyat known as Tehrik-e-Jadid. In this regard, he delivered three Friday sermons consecutively and presented the entire scheme of sacrifices to the worldwide Jama'at. These sermons were delivered on November 16, 23, and 30, 1934. We here reproduce a portion of the second sermon and the complete text of the third sermon. In the first sermon of this series, Hazoorra advised the members to reconcile all their differences within their families, to cleanse their hearts from all malice, and to makeup with any loved ones with whom they might have had differences. In the next sermon, he explained the need of sacrifices and how one should prepare oneself for sacrifices in service of Islam. In the third sermon, he explained twelve other demands of this scheme.

These sermons are of great historic importance as Tehrik-e-Jadid directs and manages the worldwide expansion of Islam-Ahmadiyyat in 176 countries today under the direct supervision of beloved Hazrat Khalifatul Masihaba.

The readers will find this lengthy discourse quite enjoyable and the demands presented to be of a timeless nature. Hazrat Khalifatul Masih IIra himself commented on the significance of the demands he delineated in these sermons thus: *"These are the demands I want to present before Jama'at. Each one of them has been selected after long deliberation. There is not a single one of them that will not be useful in the progress of Jama'at. Each one of them is like a seed—such a seed that is deemed to grow enormously, turn into a full-grown tree, and that will subdue enemies. There is none out of them that could be disregarded. There is none without which the structure of our progress can reach completion. Thus, I say to the people of my Jama'at, whoever can must participate in this scheme, and this way help Jama'at flourish sooner, and try to attain the blessings of Allah."*

*Editor's note: We are extremely thankful to Mohammad Sadiq Nasir Sahib, Head of Khilafat Library Rabwah, Pakistan, who kindly sent these sermons to us.

Excerpt from the Friday Sermon delivered on November 23, 1934 by Hazrat Khalifatul Masih II[ra]

Translated by Mohammad Anis Shaikh, Phoenix, AZ

"So, I make these **six demands** in today's sermon, and the others I will discuss next time.

The first demand is about a simple life style; all the men, women and children who want to join should send their names to me.

The second demand is for those who can dedicate one-fifth to one-third of their incomes for Jama'at. For the next three years, this income will not be returned, but after three years the entire amount will be returned as cash or as property.

The third demand is that for propaganda work a committee has been formed. This work needs fifteen thousand rupees, of which five thousand is needed urgently.

The fourth demand is that in three new countries, six persons in groups of two each are sent after giving fare expense. And every year one more person should be sent continuously. In that way, many persons will get to foreign countries in a short period of time. This expense is little, but the results will be so significant that those cannot be estimated at this time. The expense of our single missions is generally more than five thousand rupees. But, through this method, three new missions can be established with five thousand rupees. This was the tradition of Soofias in older days, and the same is true for us today.

The fifth demand is that one hundred rupees a month are needed for Tabligh work that I cannot disclose to you presently. Only those will be told about it who will be assigned the responsibility.

The sixth demand is that one hundred rupees a month are needed to do a survey of entire Punjab.

These are the six demands that I have presented today. There are some more recommendations that I will state on next Friday. On the one hand the rich should arrange for 27,500 rupees, and on the other hand all those young men who have given me their names must think one more time and let me know that they are ready to go to foreign countries abiding by these conditions. Or if the survey work is assigned to them, would they be willing to go for it? Preference will be given to those individuals who want to go abroad and use their own funds. Those who want to ride bicycles have to be very hard working

individuals. Also those individuals who can reduce their personal expenses and deposit their money in the trust fund for three years should send me their names. I believe that the spirit with which brothers have offered themselves, if they act with even one half of that spirit, there is no reason that all these demands will not be met. I pray that Allah enables us to give earnest sacrifices for our religion and may He enable the workers to spend the resources of Jama'at with utmost honesty and on the lines that may generate better and better results. May He open His doors of blessings and favors on us and the work of the progress of this Movement that has been assigned to us, may He Himself render it to fruition."

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Friday Sermon delivered on November 30, 1934 by Hazrat Khalifatul Masih IIra

Translated by Mohammad Anis Shaikh, Phoenix, AZ

After reciting Tashahhud, Ta'awwuz and Surah Fatihah, Hazoor[ra] delivered the following Friday Sermon on November 30, 1934 at Qadian:

"In the last Friday sermon, I mentioned to members, six demands of a Tehrik that I believe are necessary to guard the insurrections lately raised by different groups against Jama'at Ahmadiyya. These demands can withstand such opposition, and the impediments in the way of Jama'at's progress can be eliminated. I had recommended some new tasks, so that through them the word of the Ahmadiyya movement is spread widely and some new areas for propagation are identified. For this purpose, I made an appeal for 27,500 rupees. The real addressees of this appeal are those people whom Allah may bless to donate one hundred or more than one hundred rupees. But since Allah Talah has bestowed more desire in the heart of poor people to sacrifice, rather they depict a picture of total sacrifices in their persons as all of their life is spent in sacrifices, I do not consider appropriate to keep them away to partake of this blessing. Therefore, of the four schemes, one is of fifteen thousand, the second is of ten thousand and two of two thousand and five hundred each, and I have opened an opportunity for the poor

to participate. Whoever wants can contribute in one or more than one or in all schemes, i.e., by contributing ten rupees in the fifteen thousand or ten thousand schemes or by contributing five rupees in the two thousand five hundred schemes. So, one can contribute in one or two or three or in all four schemes. I see that it is mostly this group of Jama'at that has really paid attention. Although, this Tehrik has only reached the Qadian Jama'at, in the outer cities and towns the Sermon may have reached yesterday or today, and in most of the areas it will reach after one week or later. Thus the response to this Sermon may be estimated in at least two months in Hindustan and in at least three months from abroad. I cannot say how those who are blessed with the capability by Allah , not the capability that a weaker human uses as an excuse to stay away from sacrifice, but the capability that is enough before Allah, will respond to this Khutba. But I understand that the poor section of the Jama'at who are not even directly addressed, considering from the point of view of the Qadian Jama'at, will surpass others in this contribution. Although, all those who have pledged ten rupees each or five rupees each are not necessarily the ones that may be included in the ten rupees or five rupees donors, there are many among them who have the ability to pay more than ten or five rupees. But there are some who do not have the capability to pay as much as they pledged. In this connection, some of the women asked me that they also wanted to participate, but they do not have the ability to pay ten or five rupees together. In our country, this is a custom that women are not given expense money in lump-sum, rather most of the needed things and clothes to wear are usually bought directly, except for the families living in big cities. Thus there is no doubt that most of the women are such that they cannot afford to pay ten or five rupees in one lump-sum. But they have expressed a desire that they may also be given a chance to share this blessing. A permission may be granted to them that they may pay either one rupee or two rupees every month. Such an enthusiasm and 'Ikhlas' shown by the women of our community is worth appreciating as well as respecting. We are thankful that Allah has honored this populace of our Jama'at that is weak and frail, to do sacrifices. It is very respectful, because it is obligatory for every believer to work for Allah's cause, and whoever helps in the way of Allah must be respected. Thus I have, recognizing women's enthusiasm for sacrifice, made a recommendation to them. In Qadian, and also elsewhere, financial committees may be instituted and who ever wins in the ballot, her money be deposited in the Tehrik as her contribution. For example, if one hundred or two hundred women want to take part, they should all get together to form a financial committee. Each person then contributes to it one or two rupees every month. Each month whatever amount is collected, ten names are drawn through ballot. For example, if the amount collected is equal to one hundred rupees, then an amount of ten rupees each be deposited in the Tehrik in the names of ten women whose names are drawn. Similarly, the next month the money is deposited in the name of another ten women. On the men's side also, if some poor

Such an enthusiasm and 'Ikhlas' shown by the women of our community is worth appreciating as well as respecting.

men want to contribute this way, they will be allowed to. But, it will be necessary that amounts of ten or five be paid in one installment. Although the real addressees of this Tehrik are people who can afford to pay, the door of sacrifice is also open for those who truly yearn to earn blessings and do not want to be behind anybody else in good deeds. At the time of Holy Prophet[sa] once poor people complained that, "O Prophet of God, when we go for Jihad, our rich brothers also go, when we say salat, they say it too, when we remember Allah they remember Allah too, but whenever there is time to offer financial sacrifices, they do it but we cannot, they give alms for the poor, but we cannot. Thus they participate in many ways whereas we cannot. In this way, they have an upper hand over us. We cannot compete with them in these schemes. O Prophet of God, tell us what should we do, so we may also earn blessings like them?" This passion and question show that in true and honest Jama'ats, the question arises not about how so and so is not doing this so we will also not do, rather their desire is that such and such believer has done such and such good deeds, how can we do the same deeds? When a large majority of people in a Jama'at has such a desire, it is recognized as one of high caliber. But if in a nation, questions are raised that such and such person made errors and he was not punished, then why are they made responsible for their errors? Or, so and so does not do any good deeds, why should they do anything? Such a nation gets destroyed. Presentation of such excuses means that the nation is not focused on people on the forefront who are making progress, but rather its focus is on people who are weak in sacrifices and who tarry behind. In reality, a nation who is deemed to progress always focuses on the people upfront, and the nation who lags behind always focuses on people who lag behind. A nation who focuses on the path ahead is the one that makes progress. The nations that focus on the rear always fall in the pit of degradation. I have to say with sadness that some people who call themselves Ahmadis still ask such questions that such and such person has such and such weakness, so why are they subject to accountability? Thus for them, serving religion and giving sacrifices for religion is like a penalty, and they can bear it only when everybody else is included. For them, doing good deeds is not an objective for which one may try to surpass others. The companions of Holy Prophet[sa] had such a passion that even the poorest of them asked the question that how he may compete with the rich companions in good deeds. What could they do that they may not be left behind when it came for sacrifices and doing good deeds? The Holy Prophet[sa] said, "Shouldn't I show you a way that you might end up in Jannah several hundred years before rich people?" They said, "O prophet of God, what that way is?" Holy Prophet[sa] replied: "It is that after every prayer recite Tasbeeh and Tahmeed for thirty three times each and Takbeer for thirty four times." They followed the directive. But it seems like the desire of sacrifice that existed in the poor of that time also existed in the affluent companions. They were very inquisitive about the conversation that took place between the poor companions and the Holy Prophet[sa]. At last, they found out the secret Holy Prophet[sa] had told to poor companions that would make them eligible for blessings they were not participating in before. The rich also acted the same way. On this, the poor companions visited Holy Prophet[sa] again. They humbly requested Holy Prophet[sa] to advise the rich not to benefit from the method shown to the poor, as the rich of the time also started doing the same that

was told to the poor companions. On hearing this, the Holy Prophet[sa] said, "Whoever is blessed by God to do good is not for me to stop." This is what is called the real desire of sacrifice. Similarly keeping in view people's emotions, and to safeguard the hearts full of sensitivity and passion, I have shown them a way to sacrifice. There are some poor people who have taken part in ten rupee Tehrik, and have surpassed the people who contributed one hundred, two hundred, or even four hundred rupees. For example, I have come to know about some people who have contributed ten rupees. They gave away their whole monthly income. Their whole month income was only ten rupees. Thus they gave away their entire month's income. Now if a person who earns four hundred rupees and contributes one hundred rupees, or one who is earning five hundred a month presents one hundred rupees, it will mean he has given one fourth or one fifth of his income. Although after taking care of their basic needs they had more disposable income. This is how I have compared the poor and the rich. That how much is their expense on things without which they cannot live. For example, if there is a poor person who has five members in his family, if each member uses one and a half rupee's worth of flour, this will cost seven and a half rupees. If his monthly income is twenty rupees than more than one third income is spent on buying flour. And if cost of cooking and so forth is also included then out of his income forty five percent is spent on sheer bread. On the contrary, if a person who earns five hundred rupees, and has five members, the same amount of money be spent on flour as is spent by a poor man. Thus for the rich, only one and a half percent of his income is spent on this essential commodity. But for the poor this ratio is forty five percent of his income. How big is this difference, and how much it highlights the sacrifice of the poor! Thus there are some poor members who I know feel that by participating in this scheme they have not apparently added much to the total required amount, but they have added tremendously to the spirit of sacrifice of Jama'at as a whole. They have offered such a valuable thing that we can present before our God. Like a clam that sits at the bottom of the ocean and produces a pearl that is worth presenting before Kings, in the same way, when a believer does good deeds with the goodness of his heart, it is more precious than a pearl, because it is worth submitting before God. A Jama'at that always sacrifices always submits before God a pearl that is made by people with true passion and true sacrifices. Thus the spiritual pearls that are produced by high sacrifices are the ones that becomes the beauty mark of Jama'at. Producers of such pearls are the ones who apparently are people who wear torn and worn out clothes, and they get to that point through extreme poverty. When they attend a gathering, they do not become the center of attraction; rather it is thought that they may ruin a gathering with their looks. Sometimes poor farmers attend Majlis-e-Shoora. But remember there is another Majlis that is des-

I have come to know about some people who have contributed ten rupees. They gave away their whole monthly income. Their whole month income was only ten rupees.

tined besides this Majlis. In that Majlis, not only will we be attending, but also our fathers, our grandfathers, and our future generations will also attend, so much so that all the children of Adam who were ever born will attend. At that time the worldly dresses and riches will not be presented. But a new thing will be presented. A thing that is stashed at a place where we cannot see and that is stored in Allah's treasures. Sometimes a result is seen of a good deed in this world while the punishment for a bad deed is left for the hereafter. And sometimes, the rewards of good deeds are kept for hereafter and punishment of bad deeds is given in this world. This could be explained as if there is a wall on top of which are some sugar cane crushers. Some face on one side and some on the other. When the sugar cane is crushed, juices in some will fall on one side and juices for others will fall on the other side. Similarly the waste of some will fall on one side and waste for others will fall on the other side. The same holds true for human deeds. For some, juice falls in this world and waste is saved for the hereafter, and for some, the waste exhibits in this world and the real juice is saved for the hereafter. When people will pass into the next world after dying, to some it will be said, look here is all the waste of your deeds preserved for you, let us put it in the Hell to make a good fire for you. This is the only thing sent by you here to be preserved. Although, they may have lived happily in this world and produced a lot of good juice for themselves. While there be some that are considered poor and worthless in this world, but the face of their juice crusher was toward the world hereafter. In that world, the sweet juice they accumulated will be used to make sugar and sweet meats for them. And when they get there, a big bunch will be presented to them and it will be said to them, look this sweet collection is due to your good deeds. Take these and sweeten your taste-buds. In this world they were humiliated because only the waste was apparent in this world, while the juice was gathering in the world hereafter. But some of the people who were very well respected here will be insulted in the hereafter because the waste of their deeds was gathering in that world and the juices of their deeds were falling in this world. On that day, when all earlier and future generations will be gathered, nations will envy those nations who were considered worthless in the worldly gatherings, but due to their passion for good deeds they will be respectful before Allah. They will be considered respectful in that gathering. Thousands of people, who were not ready to accept these people as their relatives, will declare themselves as their very close relatives. The Holy Qur'an has very uniquely drawn a picture of that moment. Allah says that there is a group of hypocrites who never sacrifice along with believers. They always praise believers that they are very dedicated, always encourage them to sacrifice but never participate themselves. Allah says when a light will guide believers toward Jannah, those

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people who used to mock the believers will be following them, but stumbling. They will very humbly beg that they may also be shown the light. Since the light is only bestowed by Allah, the believers will say that this light cannot be shown to you. You should return back. This could only be earned in the previous world where you earned nothing.

Thus, while the amounts given by poor people might not make a significant difference in terms of total collection, their sacrifices will play a monumental role in the returns the Jama'at reaps, which will come as tremendous blessings from Allah. People with larger resources will only equate them not by larger amounts but with proportionately larger amounts to their income. Or else they should remember that Allah's work is not done by money, but is possible only due to Allah's blessing that come with passionate desire of people to do good. The results that we are getting due to Allah's blessings compared to our contributions hold no value. Despite the fact our enemies are spending tons of money, we are growing in number and the enemy's number is getting smaller. This is not happening solely due to our monetary sacrifices. But it is happening due to the high spirit of devotion with which our members sacrifice. Thus I have not excluded such devoted members from this scheme. Also I have provided an opportunity for people who can contribute more.---(Urdu line not legible).

Whoever tries to overcome his habit of stinginess today, he will be helped more by Allah tomorrow to overcome it even more. Such people should also join these Tehriks. In that way a section of our Jama'at will be saved from spiritual degradation.

A numbers of friends have asked me questions on eating habits that I talked in my previous Khutba. Some of the answers I already gave while I was reviewing my Khutba, but one issue I want to address today. It is said that some households have a larger number of servants. Some people host poor people or orphans in their homes that they may work a little and continue their education. Some generally have higher number of employees. If they have to feed the same food to them like they eat themselves, the total cost will not go down. Rather, it will increase. It is mentioned in Hadith about slaves that are fed the same food that you eat. But there is a difference between a slave and an employee. Slaves are helpless and have to depend on their master. But employees are not helpless. Those who believe they are not fed right, they can leave to work elsewhere. If they cannot eat the food made for employees, they can cook separately for them. Therefore, those who cannot provide food to employees like the food for themselves, they are not religiously accountable. But if they do not want to eat from the food cooked for employees, then they should cook food separately for them. But if they want to eat from the food cooked for employees, then they should give their own food to employees. Because "Laa yukalli-fullaahu naf-san illaa wus-ahaa" is

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before me, I cannot direct that employees be necessarily fed the same food which the owners eat. Those people who have a larger number of employees, or they have some minor ones that they are taking care, I do not recommend looking at their difficulties that only one variety of food be made. In religion there is no restriction. But I would impose one condition. The food that is cooked for employees may not be consumed by others. If it is used, it may be used like the Nawab Sahib of Jhagar. It is said about him, that when the food was ready he used to call his cook and tell him to bring the best of all foods that he has cooked for him. Then he used to give that food to one of his very loyal employees and instruct him to take it to some soldier and exchange it for his food. Then he would eat the soldier's food. Some thought he was scared that he might be poisoned. And therefore he would test his food on a soldier. Some considered he wanted to feel like a soldier and keep that spirit. Thus he may not feel he is a weaker person. My observation is also the same. He probably wanted to maintain a lifestyle of a soldier. Thus if somebody feels like eating an employee's food, then he should give his own food to him. It should not be that another variety of food be cooked in the name of employees, and then they go and eat themselves. Some people ask me, is it allowed to eat chutney? I tell them whatever work you want to do, do it with passion and honesty. The objective of this Tehrik is to improve the economic condition and save people from extravagance. Thus if some person is not feeling well, and felt like eating a simple chutney, then it is a different story. But finding excuses to increase variety is not beneficial. Instead, it is better for a person not to even join this Tehrik. Thus once in a while or due to natural urge, it is alright to use it. Otherwise, it will be looked at as a way of finding excuses.

Now I will put forward the seventh demand of this Tehrik. Looking at the propagation needs of this time, despite all the demands I have made so far, our needs are not met. Our example is like the martyrs of Uhud. If their heads were covered for funeral, their feet remained uncovered. Because at that time, not enough cloth was available to bury them. Our situation is similar to them. If we focus on one area, another remains unattended. If we attend to the second one, the first one stays unfulfilled. In this situation, it is essential that there be an alternate way of continuing Tabligh. That we should have had a reserve force that we can use when needed. We may fill our needs, when missionaries are not available. Understand that the number of Ahmadis in Punjab is about 56,000 based on the current census. On this basis, the number of Ahmadis who live all over Hindustan is estimated about 100,000. There are an estimated 10,000 mature male adults, even if we exclude older people, children and women. This is the minimum number of members that may be available. Out of these, there may be one thousand members who are public servants. Public servants always get some vacation time. Some of them are like those who, if they do not take vacation the first year, or the second year, they can get three months vacation together in the third year. If there are four hundred such members whose vacations are accumulating, they should devote their vacation time to serve the cause of Jama'at. This will mean we will have one hundred missionaries to be working throughout the year. Such persons should take three months vacation and dedicate their vacations to serve Jama'at. Then we can send them wherever they are needed for propagation work. If four hundred such people offer their services, we will have one hundred missionaries to work throughout the

year. If only two hundred people offer their services, then have fifty missionaries can work at all times throughout the year. In this way a significant force for propagation work is made available. In this connection my scheme is this that they be sent to those areas where we do not have Ahmadi Jama'ats. When a single Ahmadi will live there for three months, with the sole task to do Tabligh, day and night, it is impossible that with Allah's blessings a new Jama'at may not be established. If only two hundred such members offer their services, then fifty of them at one time be sent as missionaries to fifty new areas and instructed to do Tabligh work. In that way in three months, fifty new Jama'ats will be established. In the next three month another fifty be sent to fifty new areas. In this way by the Grace of God in one year, two hundred new Jama'ats can be established. By the Grace of Allah, one single Ahmadi has so much power like dynamite that can blow away hard rocks. In the same way, each Ahmadi person holds the position of dynamite, who shuns away the darkness of evil, who creates a new environment. There is no doubt that wherever a new Jama'at be established, there will be more opposition. People will give more bad words than now, and will hurt and beat Ahmadis. The rusty hearts will become rustier, and their spiritual death will take another savage form. But despite this, a section of the population will come forward whose hearts will be moved and their souls will become alive. However weak it may be, every single ray full of Allah's love when it emits, it gets absorbed in the sun of Allah's love. In one year, establishment of two hundred Jama'ats is not an easy matter. If this system continues like this, in four or five years an enormous change will occur. We cannot direct our regular missionaries toward this pursuit. There number is very small. They also have assigned duties to hold debates as well as to do the Tarbiyat work of Jama'at. Their example is that of a single bite and how many people can eat of it. To enhance propagation work another system of missionaries is needed. And it is the one that I have just mentioned. Those Government employees should take three months vacations and offer their services to Jamat. So that they be sent to these places where their jobs are not affected in any way. For example those living in the district of Ghurdaspur may be sent to the district of Amritsar. Those living in the district of Amritsar be sent to the sent to the district of Kangra or Hoshiarpur. Thus they be serving in an area which is out of jurisdiction of their jobs, but a place where Ahmadiyyat has not been introduced, and they be doing Tabligh for three months while staying there. I understand that for a Jama'at that is ever ready to sacrifice their lives and wealth, this should not be a big thing that four hundred members may come forward who may not spend their vacations at home. But would spend their vacations at a different place serving the Jama'at. They will have a time away from their jobs, but extra benefit reaped will be that due to their efforts, a new Jama'at be formed. All the good deeds that Jama'at will do,

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the rewards will also be added to such people's credit who helped establish the new Jama'at. The Holy Prophet[sa] has said that whoever is guided to the right path through someone's help, his good deeds are also added to credit of the person responsible for guiding him. Thus by acting on this scheme, such wonderful results could be achieved that are not possible even through our regular missionaries. In every nook and corner of the country the voice of Ahmadiyyat can be heard. It will be mandatory for all such people, as in the case of Malkana Threek, to bear their own expenses. We will make sure that they be sent only that far that is affordable for them. If somebody is sent farther than that, then Jama'at will bear the expenses of travel up to some extent, while all the expenses of food, drinks and clothing will have to be borne by the individual. They will be paid no salaries, not even travel expenses, except the one who is sent to a very far off place.

The eighth demand is the one that has already been published. That is, such young persons should come forward, who can dedicate their lives for three years. So far about one hundred to one hundred and twenty five youngsters have offered themselves. Out of them, thirty or forty are Maulvi Fazil, others are Inter, FA or BA graduates. This number is increasing every day. I understand that giving three years of life time for serving religion is not a big sacrifice from the point of view of Islam and faith, but it is extraordinary looking at the present age. Those people who say that people join Jama'at Ahmadiyya to make money, their such saying is frivolous, because if Ahmadis are Ahmadis for the sake of money, then who is the one paying them? This will be an eye-opener for them to know that when Ahmadi youngsters were appealed to dedicate themselves for three years, the Maulvi Fazils, and the FA's and the BA's offered themselves in hundreds. Such an example is difficult to find in a Jama'at who may even be a hundred times bigger than Jama'at Ahmadiyya. Those who claim that they are the representatives of eighty or ninety million Muslims, are challenged to provide one such example of scarification. They can say that during the agitation against the state of Kashmir they presented themselves in thousands for arrest as protestors. But, as I mentioned before, offering oneself is different from offering oneself for a continuous scarification. Even cowards could be made to fight with a quick indignation. In the battle of Badr, the rich of Mecca who took part in the battle, most of them were of the opinion that battle may not be fought. They said Muslims are also our brothers, if battle took place we will be killing each other. As a result, everybody agreed to make peace. But Abu Jahl who was the main culprit behind the entire mischief opposed the idea. People tried to make him understand that by fighting battle their power will not multiply rather it will go down. When Abu Jahl realized that his plan was falling apart, played on the emotions of a person, whose rich brother died at the hand of Muslims earlier. On this, some rich people called for him and told him that they do have a tradition

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of offering "Deeyat" (blood money). They will pay him the "Deeyat" for his deceased brother. The brother of the deceased agreed to it. On this, Abu Jahl coined another mischief. He called on another brother of the deceased, and told him that the army wants to go back without taking revenge of his dead brother. If this happened he will be totally humiliated. The brother inquired what should he do? It was a custom in Arabs that whoever wanted to show his victimization, he used to become naked and cry and beat all over his body, asking for revenge. Abu Jahl told him to do so. He turned naked and cried and complained before all people. In such a played up situation he said that his brother was brave but today he is being ridiculed, and nobody is ready to take his revenge. So the people of Arab who were famous in recognizing favors, took to swords and the battle started. It was a day of extra ordinary victory for Islam, but for them it was a day when all the big leaders of kufars were killed. Thus, according to the prophesy of the Bible the grandeur of the riches fell apart. There was nothing else in the valleys of Mecca other than cries and self beatings. Because each family had somebody killed in the battle. So, to incite somebody to fight momentarily is an easy thing to do. The real sacrifice is the one which is done on a longer period of time. Thus, those people who call themselves as the representative of eighty million Muslims, even they cannot come close to the sacrifices given by Jama'at Ahmadiyya. For those young men who have offered themselves, only time will tell how grand are their sacrifices. But some of them, when their sacrifices and compassion for sacrifices are looked at, they resemble those two Ansari boys, when they asked for Abu Jahl. Abdur Rehman (rua) was amazed at their question, no sooner he pointed towards Abu Jahl, both boys jumped towards him, although they themselves were injured at that time. They got to Abu Jahl and attacked him with a sword. His guards standing next to him were stunned. Similar emotions are shown by these youngsters today. They are ready to do any sacrifice for Islam and ready to take any pain in that way. This sacrifice is not for a day or for one or two months but for three continuous years. I have mentioned that some young men will be sent outside Hindustan. And some I will send for visits within Hindustan. Through some others, I want to experiment the devotion of Jama'at. The devotion of those young men, who will set out solely trusting their Allah. Those who will not even care wherefrom they will find food for tomorrow. They will depend on their Allah and will go out and do Tabligh. Like the disciples of Jesus who were told not to take anything with them and don't even worry for tomorrow and eat from wherever Allah feeds them. And drink from wherever Allah wants them to drink. The Holy Prophet[sa] has said that it is imperative for the people of every village to treat their guest for a minimum of three days. If the people of a town feed them, they should eat. If they don't feed them, they should assume that the people did not carry out their obligation. The fault will lie with the people of the village and not with the one's who wanted to be guests. Some young men I will utilize this way, and for others I will find a different strategy. Anyhow, they will be put to task, and assessment be made as to their claims for sacrifices. I expect that their claims will not be like the person who wanted to have a lion tattooed on his arm. When the tattoo artist touched his skin with a needle, he said, "What you are going to make first." The artist said, "I am going to draw the right ear of the lion." The person said, "Can a lion live without the right ear?" The artist said, "Sure it

can." The person said, "Then leave out the right ear and makes something else." The next time when the artist punched the needle, the person said. "What are you making now? The artist said, "I am trying to make the left ear of lion." The person said, "If suppose the left ear of lion is severed, the lion will live or die?" The artist said," Of course, it will survive." The person said, "Why don't you leave out the left ear and make something else." In the same way he objected to the drawing of all the remaining organs of lion. At last the tattoo artist put his needle away and said, "There is nothing left of the lion to be drawn." I sincerely believe that those young men who have dedicated themselves to serve the faith, their dedication will not be of this kind. But their dedication will be of the true nature, and I also believe, that those young men who have not offered to work under my scheme, or those who are sitting at home and are idle, but are brave youngsters, they should set out on these missions on their own. They should just go, and eat from wherever Allah provides them and do propagation work. Holy Prophet[sa] has said that wherever one goes he is allowed to eat for three days. These days this Islamic custom is not much prevalent. Otherwise there was no need of hotels. Wherever one goes, it is the duty of the people of that town to arrange food for the visitor. This kind of system, whenever Allah wills will be established. At the same time, real peace will be established in the world. Now a days, we have to be content with the current situation. Even in the current deteriorated condition the people in farming have not forgotten the ettiquettes of treating guests. Wherever these heavenly beggars will go, firstly there will be no need for them to ask for food, but if is necessitated it is ok for them to ask. Companions of Holy Prophet[sa] at occasions, asked for hospitality themselves. Once, some Sahaba went for visitation to a place. A person came to them and said; A person has been bit by a snake. Does anybody know the treatment? One companion said, yes I know, but I will charge you ten goats. Thus he took ten goats and treated the patient simply by reading Surah Fatihah and blowing over the injury. The patient got well. Some of the companions objected on such a dealing. The division of goats was postponed till the presentation of matter before Holy Prophet[sa]. When the matter was presented before Holy Prophet[sa], he said, this is totally permissible. Actually you should also keep my share in these goats. Holy Prophet[sa] saying to keep his share was to remove the doubt in companion's hearts. Making goats permissible in my opinion, was also not so much for charging somebody for doing treatment, but it was more to show that expecting hospitality from the host is the right of the guest. If people of one place do not honor this right, they could be made to do so by other means. Asking for hospitality is not begging, rather it is a matter of right. Our Jamat honors this right. Hundreds of non Ahmadies come and eat from our Langer. We never stop anybody. When we extend them hospitality, if our people go and ask for their rights, it would not be inappropriate. Thus those brave and passionate young men, who could not officially get into my scheme, they can go on their own in such areas, where Ahmadiyyat has not spread. They should preach while visiting. They should take some common medications along with them and treat common ailments. Such common treatment could easily be taught to them, and such medications will be provided to them. This will further prove that our young men understand their responsibilities toward religion and try to discharge them on their own. When such people exist in a Jama'at, it does not matter how weak or how small a

Jama'at is, it always surpasses others. The Holy Prophet[sa] has likened the Jama'at of believers to a snake. The real snake has a defect that due to its lack of wisdom, it bites on everything. But when a soldier fires on an enemy, he is looked at with respect. Isn't he doing the same work that a snake does? Of course he is, but he does not fire against an innocent only an open enemy. Thus he is respected. The goal of a believer is to break the power of the enemy and destroy its web of deception. But before he does so, he places himself in a death-like situation. When he does that, whoever rises against him is either killed with his poison or is saved by his antidote.

The ninth demand in this regard is that, of the people who can give three months of their time, there are some who cannot get time off like schoolteachers, or those whose three months vacation has not accumulated, or their department is not ready to give them three month off together. Such people for whatever seasonal vacations they are eligible for should dedicate that time. They should be put to propagation work in the nearer places. I think if friends can spend their vacations for Tabligh purposes, in a very short time a big change will take place and the landscape will change. Every wise person is needed to use his resources in the right direction. If this happens, many things that waste time and reduce the power, will actually strengthen the power. If one thousand men can dedicate their vacation time for Tabligh, almost one hundred missionaries can be available at one time. If this process is continued for four or five years, than on top of the regular missionaries and those who work individually for Tabligh, what a change can take place! We can also include people who are engaged in the field of farming. There is no need of "Maulvi Fazil" or Inter qualification to carry out propagation work. This condition I only laid for those who are supposed to work overseas. Otherwise even primary school educated people also have a lot of ability. So do middle school graduates, and from people who do cultivation one can find FA, Inter, middle and primary school graduates. In this way even if four thousand people will get busy in this work, it will mean more than three hundred missionaries will be available to work at one time. So, there are many missionaries if put to work in Punjab who will not do anything day and night except preaching. Think what kind of a grandiose work is possible! The real question is about the passion for sacrifice and determination. And other than money, whatever determination is made for a certain work that must be carried out, it gets done. The way Allah says "kun'" (be it) for a certain thing, it happens right away. In the same way, a special character is bestowed on Men of God. Their situation is also similar. We, who are a Jama'at of the One who says "kun," the same holds true for us. To whatever work we say "be it" it happens. God has blessed this special status to some of his very loving humans. That is, when they say for a certain work "be it" it does happen. Many times I receive letters to pray for success in a certain matter. I write to them that may Allah fulfill your objectives. But sometimes it gets written in

I think if friends can spend their vacations for Tabligh purposes, in a very short time a big change will take place and the landscape will change.

error that God *will* fulfill your objectives. And then the news comes that Allah has really fulfilled their objective. Sometimes, I want to cross the words "may fulfill," but experience shows that these words are from Allah. Therefore, it is very seldom that I do that. Thus for myself, by and large I have seen the same treatment by Allah, and it happens the same way. I say that very rarely even wordy revelations get changed. Even heartily revelation can change under changed circumstances. Thus Allah's believing humans are given this power, that whatever they say to happen it happens. The need of the time is that Jama'at must make determination that propagation work has to be carried out. Then Tabligh will actually start happening. If we decide we will become missionaries, then God will bless us to become missionaries. If we make a strong determination that we will bring people into the fold of Ahmadiyyat, then they will start joining us. See the grass hopper of the "Aak" tree takes on the color of "Aak" tree leaves. And the butterfly takes on the color of those flowers around which it flies. Are we worst than insects and butterflies, and is our God (God forbid) worse than "Aak" and flowers? The grass hopper lives in the leave of "Aak" and it takes on the color of leaves. Butterflies take on the color of the flower it flies around. But, Allah's servants go to their lord, and do not take on His colors. It is only the ill will of our own heart, that keeps a human unsuccessful and un- accomplished. Holy Prophet[sa] said that Allah has told him

Whatever is the conviction of a human about Allah, similar is the treatment for him. Those who do not believe in themselves, or do not have total belief in Allah, they never achieve anything. But those who believe that Allah has made them respectable and given them all kinds of powers, they also believe that Allah is very Merciful and Giver of big rewards and they never remain unblessed. Based on their ability, they end up receiving their share of blessings. These are the true servants of God, their God is well pleased with them, and they are well pleased with their God. There are also vacation times for farmers. They are not given vacation by government. Their vacation is sanctioned by God. That is, at a certain point in time they have vacations. At that time there is nothing for them to sow or cultivate. On such occasions, whatever little work is left, it may be assigned to their wives and children, and they should offer themselves for Tabligh. We will assign them work, which will be in line with their abilities and their kind of work they do. For example, we will ask them where do their relatives live? Then we will say, go and stay with them as guests and preach them. There will be no expense involved. Because relatives usually live close by, or very little fare is needed to get to them. In this way, they can live with them and also preach them. At this time, even if one seed is sown, it will grow in future by itself. In this way hundreds of missionaries would evolve on a regular basis. Including farmers, five or six hundred missionaries would be working at one time.

The tenth demand is this that all those members who hold a position due to their employment or education, that is, if they are doctors or lawyers or have projects or jobs that are seen with lot of respect by people should also offer themselves. They could be sent to different debate forums along with our Missionaries. People usually assume that only Maulvies will come and go away after speaking. This is their profession. They never look at the sacrifices of our Maulvies and consider them like their own Maulvies. Actually there is a big difference between their Maulvies and our Maulvies. Our

Maulvies are real scholars and their Maulvies are devoid of knowledge. But people only look at the faces, and think that Ahmadi Maulvies are like other common Maulvies. If the speaker is a lawyer or a doctor or some other high official, then people will know that all the members of this Jama'at whether they belong to any section of the society, they all have attachment and knowledge about religion. They may say the same things that our Maulvies may say, but the effect will be tremendous. Such people in our Jama'at may be not less than four or five hundred in number. But till now except two or three, other do not pay attention toward religious subjects. At this time, we have Chaudhry Zafarullah Sahib, Qazi Mohammad Aslam Sahib, and one or two more young men. One is Abdul Majeed from Delhi, who passed Maulvi Fazil exam while he was working. He can give good lectures. In the border area we have Qazi Mohammad Yousuf. In short, there are not more than ten or twelve such individuals. Others think that they have been absolved of this responsibility, as Maulvies are trained to give lectures. In this way their talent are getting rusty and also other people are not benefiting from them. I remember, Khwaja Kamaluddin was very fond of giving lectures. He served in a way when somebody said that he only wants fame and that is why he is going around and give lectures. I said, when he can do this for fame, why cannot you people do it for Allah? Anyhow, he was obsessed with giving lectures. I have heard several of his lectures. When he used to come to a point in his lecture, he would say "you people can talk badly about Mirza Sahib, but I was about to become a Christian, he is the only one who saved me." When people heard this, they developed affection for Hazrat Aqdas. They would start respecting Hazrat Masih Mauod[as] because he saved Khwaja sahib from turning into a Christian. I believe, if a person who holds a higher position narrates his personal experiences and show people how much spiritual progress he has made after accepting Hazrat Massih Maud[as], and shows them the revolutionary change that has occurred in his personality, and explains to people the deep meanings of Qur'an and Hadith although he is a doctor or a lawyer or a barrister, it will have a profound effect on the listeners. It is not a must that only the subject of death of Hazrat Essa[as] is discussed, it is also important that other topics be discussed that have become a hindrance in the acceptance of Ahmadiyyat. For example: indulgence of people in a sinful life, negligence in prayers and indifference toward religion, etc. If a barrister or a lawyer or a doctor will talk about these issues, people who do not pay attention to Maulvies will listen to them. If such professionals, other than doing Tabligh during vacation, list their names and leave a note that they may be called whenever needed, then some very useful contribution from such individuals is sought. This is not a big burden. Each individual may end up delivering one or two lectures in a year. If these people can come to Qadian for preparation of notes, I will personally dictate notes to them, or other Missionaries can help them write. In this way, they could be given some support. In the beginning Khawaja sahib used to get his notes written from here, but gradually he got trained himself. Whatever names I have mentioned that are taking part in Tabligh, there is room for them to participate more. In this way, a new vigor in Tabligh be felt. Thus when two or three hundred doctors, lawyers, barristers and other high officials will give lectures, a new change of behavior in people's personalities will occur. People think about lectures of Maulvies as their Maulvies against our Maulvies. Let us see their

bout. But, when a person delivering lecture is a doctor, or lawyer, or a barrister or other high official, then people do not just come to see a bout, but they come to gain something. A lot of people will show interest towards our movement. In the veteran workers there was one Mir Hamid Shah Marhoom. He had an interest in delivering lectures even before Khawaja Sahib. A lot of good things happened due to him. He was employed in a very important position. But, in spite of it, he always engaged himself in Tabligh. A majority of the Sialkot Jama'at accepted Ahmadiyyat due to his Tabligh efforts.

The eleventh demand from Jama'at Ahmadiyya is, as I have once before appealed that a reserve fund of Twenty Five Lakhs Rupees be established, an income should be generated to carry out emergency works. Our Budget is such that we cannot spend on emergencies. Just imagine how big an agitation is going on right now. But sometimes spending ten or twenty Rupees becomes a major hurdle. It is thought that such an expense will put us over the budget limits. In reality it should be that, if the budget is of Ten Lakh, then two and a half Lakh should be for specific expenses, and the remaining for emergencies. So, that when Jamat is attacked, such money could be used for its defense, or if we want to pursue Tabligh opportunities, there should be money available. Nowadays, the budget is entirely dedicated to certain items. For example, so much is for the salaries of Mubaligheen, so much for the teachers, so much for scholarships, so much for Langer Khana, so much for clerical staff, so much for Nazareen salaries, and that is it. Only ten thousand or even less can found for emergencies. As a matter of fact, the factors that really contribute to Jama'at's progress are all emergency in nature. We can do a survey of the entire country and see where we can succeed, and then we should stress on those areas. Currently if an opportunity arises we cannot take the benefit of it due to difficulties in arranging funds. In the recent past, it was found that a Peer Sahib had passed away in the Bengal area. He had told his followers that Imam Mahdi has come and that his followers should search for him. One of our friends preached to them. Some of them accepted, while others said they would hold a meeting, and if agreed upon, they would all decide at the same time. I directed a Mubaligh to go there, meet them, and help them make their decision. I found out later that the Mubaligh did go, but stayed in the town and never went to the areas where those people were, because the Tabligh Department could not arrange for travel expenses. In that way an opportunity for the guidance of twenty or thirty thousand people was lost. The opposition soon became stronger in that area, and these people got scared. So there are instances where spending on an emergency basis can bring much success, or it can add tremendously to Jama'at's influence and prestige. Due to lack of funds our hands are tied. Whatever income is received, it is spent on scheduled expenses. The work of Khalifa in reality is to embark on newer and newer undertakings and open newer and newer in-routes for the spread of Islam. But, there is not enough budget for that. The budget is only for the administrative needs of Sadr Anjumn. The result is that the progress of the Movement is affected and no new ways are opened. We cannot make new efforts. It is for this reason I said at that time that within ten years major changes will happen and the situation in Hindustan will change. That change is happening now. Bolshevism is spreading in Hindus and Muslims. The evil of Dajal is visible in the shape of these Ahraries. At some place it appears as Kisan Sabah and at others it is working under the um-

brella of Socialism. These are all the branches of Russian Bolsheviks that are either directly under its influence, or are partly or fully affected by its philosophy. The objective of Bolshevism is to prove that religion is false. All these movements have a direct or an indirect effect on religion. On the surface some of the people who work for these movements support religion, but in reality their movements have no relation with religion. Rather, their overall effect is against religion. Look at the Red-dressed people of the border Province, who brag about Islam. But, when an opportunity arose they sided with Congress. Thus the claim of these people may not be looked at only, but also their direction of movement. It is not possible that a Jama'at is a well wisher and protector of Islam, and Aryas or Christians might help it. Notice, the Aryians provided place for Ahraries to conduct a meeting here. A Hindu officer helped the Ahraries against us. If we were the destroyers of Islam, if we were the ones taking Muslims to destruction, it must have been that non Muslims should have come to us in a hurry and said, we want to help you. But the truth of the matter is that instead of helping us, they helped the Ahraries. Why was it that some official who was paid by the Government was helping the Ahraries? These people in reality were corrupt officers. They were receiving their salaries from the Government, but at the same time striking at its roots. They were helping its enemies. In short, such movements are prevalent that are trying to make a change in the world very quickly. Such a change is injurious for Islam. In order to repel such movements, I had requested for a reserve fund ten years ago, so that we meet some urgent needs when this movement hits us. But, alas Jama'at did not understand the importance of this fund. It only collected twenty thousand rupees. Out of that, Sadr Anjumn Ahmadiyya spent some money on buying a property and some amount was taken as a loan for the Kashmir Project. Only a small amount is left upon which a foundation of a reserve fund cannot be laid. There should be a bigger reserve to meet emergencies. It should have a decent income. Out of the income whatever is left after meeting emergency needs, the remaining amount be reinvested in the fund is to make it stronger. This will help whenever a need arises. Friends made lot of promises in this regard. One person said it was not difficult for him to contribute one hundred thousand Rupees. Alas, attention was not paid to fulfill those promises. The one person who promised one hundred thousand could not give even one hundred Rupees. Chaudhry Zafarullah Khan Sahib made the biggest contribution. He paid almost two or three thousand rupees. All others paid small amounts and then disappeared. No income has been noticed for the last five or six years. Now, once again I bring it to the attention of Jama'at that there is no harm in collecting money for this fund. I have seen Mian Ahmad Din Zargar always makes visits for Kashmir fund. Some people complain that he charges for his expenses. Of course he is given expenses. The one who works also needs expense money. But I have seen for whatever place local people tell me that no collection is possible, he collects forty or fifty Rupees for the Kashmir Fund. This proves that in order to collect, one should have a right approach. It is not that nothing is possible. If only one thousand men make a resolution that reserve fund has to be collected, and an amount of two hundred be assigned to each, a huge amount may be collected every year. From such income, emergency projects can be handled easily. When there are no urgent needs, the amounts can keep adding to the original amount. Jama'at must remember that, unless a

big amount is available at the discretion of the Khalifa for emergencies, such tasks that add to the expansion and greatness of Jama'at could never be accomplished.

The twelfth demand from the Jama'at is that, when all these activities will be carried out, the work of Markaz will increase manifold. Some of the outside workers say that workers have less work in Markaz. I always tell them come and work here yourself. When one comes here and works, he says there is too much work to do. Only yesterday, Khan Farzand Ali Sahib was telling me that all the work he does for Nazarat Amoore- Amma, he had never done so much work in the last fifteen or maybe he said twenty years of his employment. So there is work here and a lot of work. I start my work in the office in the morning. I read notes and letter and papers from other offices. Then I meet the visitors who wants to see me. Just in this activity six or seven hours of my office time is spent and no time is left for other activities. Then people expect I should present some schemes, supervise them, give speeches and also write books. There is no doubt, the Khalifa can only be one person. There cannot be many Khulufa like Nazirs. If there are more people working under a Khalifa, still matters will come to him. But, he will show them the knack of doing work efficiently. But more work be carried out by others. In the current conditions, it is not possible to work unless we have more workers. Since we can't keep under budget with current employees, how can we hire more workers? I therefore appeal to tens of those retirees who sit at home all day long, God has given them a chance to take pension from the lower government but they should work for the higher Government, that is serve their religion. There is no better vocation for them than this. There are tens of such people who get pension, who have no work at homes, I ask them, dedicate yourselves for religion. So that work be assigned to them to serve religion. Those who are competent should be assigned the job of supervision. Otherwise, if the supervision work is not done, the results will not be satisfactory or on a pragmatic basis.

The thirteenth demand from Jamat Ahmadiyya is that the people living outside should send their children to either High School Qadian or to Madarasa Ahmadiyya, whichever they like.

The thirteenth demand from Jama'at Ahmadiyya is that the people living outside should send their children to either High School Qadian or to Madarasa Ahmadiyya, whichever they like. I have been noticing for a while that people from outside Qadian are not sending their children to our school at the center. One reason for this seems like that more schools have opened in outer areas. Secondly, there were not so many Jama'ats in the outer areas. Now more Ahmadi students go there in groups and do not encounter that much difficulty as it used to be. But such an education, the upbringing of our children is not happening the way we wanted it. My experience is that students who get their education here, even if they are not totally disciplined, whenever an opportunity arises for sacrifice, they at once get drawn toward serving Jama'at and offer themselves. This is only due to their stay in Qadian. Once I extricated a student from Qadian several times due to his loafing behavior. When he got back to his home

town, and when people from his home town visited me, they said his enthusiasm and zeal for service to Islam was exemplary for us. He got infected with tuberculoses and started spitting blood, but despite that, he always engaged in Tabligh activities. People used to say that his example was of very high standard. Thus, children who are raised in Qadian have such a seed sown in them, and love for Jama'at is so much embedded in them, it does not matter what conditions they are in, whenever a call is made for service to Islam, the sound that mostly resonate in Qadian is "Labaik" (yes, I am here). But at this time, I am appealing for a special objective. Only those parents should present their children who can delegate authority that their children can be familiarized to a particular way and style of living. And we may stress religious training on them and we may instruct them whatever way we deem necessary. Keeping in view these guidelines, parents can bring their children here. I will instruct Nazir sahib Taleem-o-Tarbiyyat to make special arrangements for Tahajjud prayers for them. Full arrangements be made for holding Holy Qur'an lessons and religious training. They should be strongly inspired in religion even it results in some slow down in their regular education. I do not mean that their regular education has to suffer, neither is there any apparent chance of that happening, but to stress the religious need, I say even if regular education suffers a little, one should not worry. In that way an environment be created that will infuse a new spirit of life in them.

The fourteenth demand from Jama'at Ahmadiyya is that there are some resourceful people who want their children to pursue higher education. I will say to them, instead of making a decision based on their children's choices and desires, or their own advice or a friend's advice, they should hand over the future of their children to Jama'at. For this, a committee be formed that will be assigned the task of decision making about our children's future. The decision of that committee will be honored. What is happening now is that if one person prepares for I.C.S. (Indian Civil Services) all of them start doing the same. If they all qualify, how will so many jobs be created, so that every body gets employed. But, if boys are selected for different carriers and are prepared for them, then getting employment will not be a problem. The needs of our movement will also be fulfilled. Under current conditions Ahmadis look for higher positions. They are not pursuing this in a systematic way. The result is that in some professions there are too many Ahmadis and in others nothing at all. Thus I want that higher education be pursued in a systematic way. A committee should be formed for this purpose, and those parents who want their children to pursue higher education should give their names to such a committee. The committee then based on the status and qualifications and interest of students will make its decision. That is, such and such person would be prepared for police force, or for engineering, or as an electrician, or medicine, or railways, etc. That is, each one is chosen to a specific profession. No profession should be left where we may not have any representation. Currently, three or four professions are such that Ahmadis have interest in. All other are left out. I believe that in this regard creating a system will bring a tremendous boost to the movement. All those children whose futures are ruined could be helped. Many young men who are not working in higher professions will work in them. A way should be identified to direct children to varied professions. If only one hundred people may decide about their children, a very good result is possible. In other

provinces this committee will form associations that will work towards the success of these individuals through their contacts and resources. The committee that I have formed for this purpose, will have the objective to pursue people, as well as organize the work. At present there will be three members of this committee. The names of the three members will be as follows: Chaudhry Zafarullah Khan Sahib, Farzand Ali Sahib, and Mian Bashir Ahmad Sahib. They should try to make this venture successful and make utmost efforts to actually start the work.

The fifteenth demand to Jama'at Ahmadiyya, rather to young Jamat Ahmadiyya, is that, as I have mentioned, a lot of young members are jobless. I have given an example that a young person under a similar persuasion went to England and returned after learning some trade. Now he is very nicely employed in English Warehouse Lahore at a good salary. When he first started he took the job of a laborer and used to load coal on a ship. In England he learned the job of cutter. Now he is working at a good job. Those young men who are sitting idle at home and forcing their parents to borrow money to afford them, they are advised that they should leave the country and go overseas. As far as other countries, if they choose suitably, there is a ninety nine percent chance, that they will be successful. Some should go to America, others to Germany, or France, or England or Italy, or some should go to Africa. In short, they must go somewhere and try their luck. Why are they sitting idle at home? They should go abroad. Benefit themselves and also benefit others. Those who do not want to go too far, they should change their town even in Hindustan. But I do not like the idea that someone may leave his home without informing their parents. This is a bad habit. Whoever wants to leave, must leave with proper intimation to his parents. They should also regularly inform family of their safety and welfare. Madras residents can move to Bombay area. Bombay residents to Bihar, Punjab residents to Bengal. In short move to whatever new area possible. In cities like Rangoon, Calcutta, Bombay, etc. they can make a living even by selling from small stalls. They can save their parents the burdens of debt. If somebody still fails, remember isn't that failures can happen in one's own hometown? So there is no excuse that after getting out of their home town, they should not make a harder effort. They should become useful persons for the Jama'at, instead of being idle persons sitting at home.

Those young men who are sitting idle at home and forcing their parents to borrow money to afford them, they are advised that they should leave the country and go overseas.

The sixteenth demand from the Jama'at is that the members should inculcate the habit of doing work with their own hands. I have often seen that some people think that working with their own hands is an insult. In reality this is not an insult, instead it is an act that is very respectful. The meaning of insult is that we agree that some works are insulting, and if this is so we have no right to ask our other brothers to do the same work. That they should do the same work that we consider insulting. Each one of us should work with his own hands. Some rich people

consider picking one thing in their home and putting it at a different place as insulting. As a matter of fact, I have seen tens of times the Promised Messiah[as], scrapping and washing dishes. I had myself scrapped and washed dishes tens of times. I have also washed pieces of cloth of the shape handkerchiefs. Once I called an employee to press my feet, while he was pressing it was dinner time. Some young boy came to inform me of dinner. I told him to bring in food for two people. When food arrived, I asked the employee to join me. On watching this, the boy ran inside the home, and busted into laughter. He was very surprised that Hazrat Sahib is eating along with an employee. In fact the Islamic way is exactly the same. I always adopt the same way during trips. I always let all people that accompany me eat with me. There were some unique characters of Hazrat Khalifatul Massih I[ra]. Hazrat Khalifatul Massih I[ra] always gave Quran Dars himself. I remember when I was little, when I was about seven or eight years old, we were playing outside, and somebody came out of our home and started yelling at someone that rain is about to fall. The "opplas" (dried cow dung used for fuel) will get wet. Come quickly and take them inside. Hazrat Khalifa I[ra] was passing by after giving the Dars of Holy Quran. He inquired from the person that why was he shouting? He said he can't find a person to do this job. Hazrat Sahib said, "Don't you see a person in me?" After saying this, he grabbed a basket, collected the "opplas" in it and carried inside. Many people when they saw this jumped to join him in the task, and very soon all the "opplas' were saved inside in no time. The same way an area of this Mosque was constructed by Hazrat Khalifatul Masih I[ra] himself. I also did similar work a while back. I have repeatedly asked my Jama'at members to work with their own hands, but due attention has not been paid to this. They should inculcate this habit of doing work themselves. They should totally shun the idea of who is master and who is slave. If we are in a position of a master, it is because Allah Talah has put us in that position. We should make it evident that this was not our right to become master in the first place. Whenever somebody thinks that he has the right to be a master, then he does not stay as true believer. Many people are denied progress because they are concerned that if they do a certain work, or if they are not able to do a certain work, what will people think of them? Some missionaries themselves take the roll of a "choudhry" (leader of a group). They ask other people to do debate and themselves stay behind, being afraid that they may loose. I was very sorry to hear when Nazir Sahib Dawat-o-Tabligh said, we only have two trained missionaries that can go out and do debate. The responsibility lies on the Nazir Sahib himself. He could only see two missionaries as fully prepared. He picked only them for debate. In all reality, he should have utilized everybody. In this way more missionaries would have been trained. The ability to work only develops only when a person is put to work. Some people actually shy away from doing work, but pose as if they feel insulted doing such a work. The demand I am putting forward is to work with your own hands. Let me first talk about residents of Qadian. We find deep and

The sixteenth demand from the Jamat is that the members should inculcate the habit of doing work with their own hands.

shallow ditches, lanes are not clean, sewer lines are clogged, in fact there no sewer lines at some places at all, and they should make arrangements to fix all these problems. Those who are overseer should do a survey, and wherever the dirty water is standing, it is a health hazard for surrounding populations. They should try to get rid off of it. All local areas be cleaned by fixing specific days for the job, and then everybody should pitch in. Similarly, if there is any work needed for Jama'at, e.g., an improvement in Langer Khana or guest house, instead of hiring laborers, they should work themselves. They should work with their own hands and earn Allah's blessing. It is written about a saintly person that when he read the Qur'an, he would also move his finger on the verse simultaneously. Somebody asked him the reason for doing it. He said "I look at Quranic words with my eyes and read with my tongue, but I include my finger also in sharing this blessing." Thus it is better that more parts of body be involved in performing a good deed. Also, it will build the habit of practicing. Now, if anybody is told to do a work by his own hands, even if he start working, he would have a peculiar smile of embarrassment. But if the whole group is used to working that way, nobody will feel odd. I want to start this movement from Qadian first, and request all the Jama'ats of adjoining villages that they should clean and paint their Mosques themselves. In this way, they can prove that they do not consider working themselves as a degrading act. As a hobby, working as a blacksmith or a carpenter or a mason is very beneficial. The Holy Prophet[sa] always worked with his own hands. Once when he was breaking stones and carrying sand, it is mentioned, when companions saw Holy Prophet[sa] sweating, they took his sweat on their own hands for blessing. Such a training is very crucial and useful from the point of view of earning blessings. When our enemies will observe that even the people at the highest levels do not mind hauling sand or doing other hard work themselves it will have a profound effect on them. At the time of Badr when Kufars of Mecca sent a person to check on the Muslim side. He came back and told them, they are few but are very determined to face death. They are ready to either die in this battlefield or kill us. For this reason they tried to avoid this war (about this I have mentioned earlier). When the opposition will watch our Jama'at as one that can get ready to take on any job and no job is non-dignified for them, they will get the idea not to entangle with this Jama'at.

As a matter of fact, I have seen tens of times the Promised Messiah[as] scrapping and washing dishes. I had myself scrapped and washed dishes tens of times.

The seventeenth demand from Jama'at Ahmadiyya is that those people who are unemployed now should not remain unemployed. If they can't go abroad, then whatever little work they can find, they should take it. They may sell newspapers or books. They can start working for collecting money for the reserve fund. Nobody should stay idle, even if he earns two rupees in a month. Because that is better then a zero income anyway. Some of the BA graduates say we are jobless. We cannot find a job. I say to them even if they can earn two rupees, they should earn them. Whatever Math I have studied, it only tells me that two Rupees are more than zero.

Thus nobody should be without work. He must find one work or the other.

The Eighteenth demand from the Jama'at that I want to put forward to the people outside of Qadian is to build homes in Qadian. So far, by the Grace of God, hundreds of people have constructed homes here, but there is still lot of room. As the population of Ahmadis will grow, our center will make progress and non-members will decrease. There are only two ways to reduce the number of non-members. Either they are told to leave, which is not in our control or due to increase of our population, their proportionate population will decrease. This is something that we have some control over. When our number will increase, the proportionate non-member portion will keep on getting lower by itself. Yes, Qadian has been chosen as a center of Jama'at Ahmadiyya by Allah. Its population should grow on those lines that are beneficial for Jama'at. Looking at the current conditions, I will urge members not to buy land at any other place other than Bheeni and Nangle for settling down in Qadian. There is enough expansion possible on the sides of Bheeni and Nangle areas. Nangle people are better off and do not sell their land, and we envy them. People in Bheeni keep selling their land, not because they sell their land at higher prices to buy more properties, rather they sell their land because they are too poor to afford it themselves. I really feel sorrow for them. We wish they would have bought more land in other villages after selling their land. We would have been doubly happy.

The Eighteenth demand from the Jama'at that I want to put forward to the people outside of Qadian is to build homes in Qadian.

These are the demands I want to present before Jama'at. Each one of them has been selected after long deliberation. There is not a single one of them that will not be useful in the progress of Jama'at. Each one of them is like a seed. Such a seed that is deemed to grow enormously, turn into a full-grown tree, and one that will subdue our enemies. There is none out of them that could be disregarded. There is none without which structure of our progress can reach completion. Thus I say to the people of my Jama'at, whoever can, must participate and this way help Jama'at flourish sooner and try to attain the blessings of Allah.

One other thing remains, and that is for every one, though the poorer people can participate more in it. No matter how much we arrange for worldly means, they are still of this world. Our progress is not dependent on them. Our progress will happen because of divine arrangements. Although this treasure is the most important, I kept it for the conclusion. This is the treasure of prayers. Those who could not participate in these demands, and could not work accordingly, they should pray in particular for those who can participate. May Allah help them carry out their work. May Allah bless their endeavors. Our victory will happen not by visible means, but with invisible means. If our hearts are filled with real faith, if we be solely for Allah, winning the whole world will not be a difficult task. Hazrat Masih Maoud[as] used to say that if only forty believers could stand-up, they can win the whole world. Those people who cannot do any thing should pray that Allah Talah may bless us with forty believers, such forty believers about whom Hazart Masih

Maoud[as] said they can reach victory over the whole world. Thus, those who don't have arms or legs or are disabled, those who eat only with another's help, those who need another's help to take care of their daily physical needs, and those patients and sick who are bed- ridden and say, we wish we had strength and health that we could serve Jama'at, I say to them also that Allah has provided a way of serving. They should knock at the door of the Almighty with their prayers. They can shake the Heavens while lying on their beds, so that success and victory is achieved. Also those who are illiterate or are retarded and feeling bad on their own. They wish they were scholars, they wish their mind were able that they would have gone out for Tabligh. I say to them, they also have a God that does not look at very presentable prayers, who does not look at eloquent speeches, but He looks at the hearts. They should pray in their own simple ways. Allah will listen to their prayers and will help them. There was a very devoted companion of Holy Prophet[sa] named Bilal Habshi[ra]. The whole Ummah is familiar with his name. He used to say Azan. Because he was non-Arab, he could not say some Arabic words. Instead of saying "*Ash*-hado-al" he would say "*As*-hado-al." Some people used to laugh at his delivery of Azan. Once Holy Prophet[sa] heard them laughing and came outside and said, "Allah Talah did not notice when he could not pronounce "Sheeen," but what He noticed was His servant who once lay on hot sand, but who nonetheless did not stop saying "*Ash-hadu allaa ilaaha ill-Allah*". Once a scholar visited Hazrat Masih Maoud[as]. Hazoor[as] said the word "Qaf" in a common way while reciting the Qur'an. The scholar said that he (Huzoor[as]) claims himself as Promised Messiah, but cannot even pronounce the words of the Qur'an correctly. In those days, Sahibzada Abdul Lateef Sahi[ra] was visiting. He was about to raise his hand to hit the face of the scholar, when Hazoor[as] stopped Sahibzada Sahib. He kept holding the hand of Sahibzada Sahib during the entire conversation with the visitor. He also instructed that somebody should keep holding Hazrat Maulvi Abdul Karim[ra] who was shaking with anger due to the visitor's comments during the meeting. But that ignorant scholar did not know how much Allah loved how the Promised Messiah[as] recited the words of the Qur'an in his own simple way. So no one should think that he does not know how to make prayers look beautiful. Because Allah does not look at words. He also listens to prayers when requests are done in pure simple words. If his doors are knocked in broken words, He still opens His doors. He listens to the prayers of the one who calls upon Him. Thus for those who cannot take part in any demand due to some disability, I have mentioned a way they can participate. This is the best of all, important of all, and most necessary of all recommendations. Those who are bed-ridden, who are paralyzed, those who don't know how to talk, those who are mentally challenged, those who are sick and weak, those who are in prisons, those who are taken over by troubles and difficulties,

These are the demands I want to present before Jamat. Each one of them has been selected after long deliberation. There is not a single one of them that will not be useful in the progress of Jamat.

those who want to participate but they can't, they all should act on this recommendation. In this way they will not be much behind compared to those who are actively participating. They can say to Allah that all we have are our hearts, and we have presented them before you. Allah will surely value their hearts and bless them with similar rewards. Once Holy Prophet[sa] was going for a war. He saw companions who were in much pain. They were hungry and thirsty, and they were making way by cutting from forests along their path. They were bearing all the troubles and pains for the sake of their religion. They were happy that they were given this opportunity to serve Islam. Holy Prophet[sa], after looking at their condition, said there are some people in Medina who are sharing the same kind of blessings like you are. The companion said, "O Prophet of Allah, how is this possible that we give sacrifice and we lay down our lives, and we bear pain and difficulties and those who are sitting at home will share the same rewards?!" The Holy Prophet[sa] said, "Yes, those who are crippled and paralyzed, those whose hearts are aching, those who are crying that if they had the opportunity, they would loved to join us in the battle, will Allah not give them any rewards?" Thus those people who are helpless and disabled should go before Allah not before their false selves, they should use the most potent tool they have. In that way they will make themselves eligible for rewards and Jama'at will make progress also.

These are those nineteen demands I have presented before Jama'at. I expect that those will be implemented as soon as possible. And those who are ready to give every sacrifice for the religion will march forward. The demand that was made for money, that has just got to people of Qadian, so far six hundred rupees cash and pledges of about seven or eight hundred rupees have already been made. Keeping in view all the news that I have received so far, I can say that if local committees try properly, just from within Qadian two or three thousand Rupees can be collected. An estimate can be made about Jama'ats outside Qadian in a period of a month or month and a half. The scheme that I have presented, its part that needed to be presented forthwith has ended with today's sermon. But I will talk about some more issues in the next Juma. Jama'at members should give their names for whatever area they want to participate. But they should remember, whatever has been presented is the first step. This scheme is very humble compared to the divine ways of how Allah's Jama'at makes progress. The way a soldier is trained to carry a gun on his shoulder, and marches to practice, this is a similar practice. Otherwise those sacrifices that are necessary for the progress of Jama'at will be apparent in the future. People living in Qadian have the largest responsibility, because they are in the center and live in the vicinity of a Prophet's celestial throne. They should try to surpass one another.

Although this treasure is the most important, I kept it for the conclusion. This is the treasure of prayers. Those who cannot participate in these demands . . . should pray in particular for those who can participate.

☆ ☆ ☆

Summary of Eighteen Demands of Tehrik-e-Jadid in the words of Hazrat Khalifatul Masih IIra

• The **first demand** is about simple life style, all the men, women and children who want to join should send their names to me.

• The **second demand** is for those who can dedicate one fifth to one third of their income for Jama'at. For the next three years this income will not be returned, but after three years the entire amount will be returned as cash or as property.

• The **third demand** is that for propaganda work a committee has been formed. This work needs fifteen thousand rupees, of which five thousand is needed urgently.

• The **fourth demand** is that in three new countries, six persons in the groups of two each are sent after giving fare expense. And every year one more person should be sent continuously.

• The **fifth demand** is that one hundred rupees a month is needed for a Tabligh work.

• The **sixth demand** is that one hundred rupees a month is needed to do a survey of entire Punjab.

• The **seventh demand** is that we should have had a reserve force that we can use when needed. We may fill our needs, when missionaries are not available...

• The **eighth demand** is that such young persons should come forward who can dedicate their lives for three years.

• The **ninth demand** in this regard is that, of the people who can give three months of their time, ... they should dedicate that time.

• The **tenth demand** is that all those members who... are doctors or lawyers or have projects or jobs that are seen with lot of respect by people, such persons should also offer themselves.

• The **eleventh demand** from Jama'at Ahmadiyya is ... that a reserve fund of Twenty Five Lakhs Rupees be established.

• The **twelfth demand** from Jama'at Ahmadiyya is for the tens of those retirees who sit at home all day to dedicate themselves for religion.

• The **thirteenth demand** from Jama'at Ahmadiyya is that the people living outside should send their children to either High School, Qadian, or to Madarasa Ahmadiyya, which ever they like.

• The **fourteenth demand** from Jama'at Ahmadiyya is

that, there are some resourceful people who want their children to pursue higher education.... they should hand over the future of their children to Jama'at.

- The **fifteenth demand** to Jama'at Ahmadiyya rather to young Jama'at Ahmadiyya is to those who are jobless—they should leave the country and go overseas.

- The **sixteenth demand** is that the members should inculcate the habit of doing work with their own hands.

- The **seventeenth demand** from Jama'at Ahmadiyya is that those people who are unemployed now should not remain unemployed. If they can't go abroad, then whatever little work they can find, they should take it.

- The **eighteenth demand** from the Jama'at is that I want to put forward to the people outside of Qadian is to build homes in Qadian.

Worldwide Accomplishments of Tehrik-e-Jadid:

A Statistical Outlook

Mission Houses / Schools / Hospitals

Number of Countries where Jama'at has been introduced	=	176
Number of Mosques in the world	=	13,291
Number of Mission Houses established	=	1,239
Number of Waqifeen-e-Nau	=	26,321
Number of Schools established	=	373
Number of Hospitals/clinics	=	36 in Africa
Number of Homeopathic Clinics	=	632 in 55 countries
Number of Computer Centers in Africa	=	3 countries
Radio Station established	=	1 in Burkina Faso

Holy Qur'an / Books of the Promised Messiah[as]

Languages in which Holy Qur'an has been translated	=	57
Languages that are in print	=	25
Languages in which translations are being reviewed	=	14
Translation of the *Philosophy of the Teachings of Islam*	=	53
Branches of the Raqueem Press in Africa	=	8

Source: Discourses of Hazrat Mirza Masroor Ahmad[aba] at UK Jalsa Salana, 2003

Financial Sacrifices of USA Jama'at

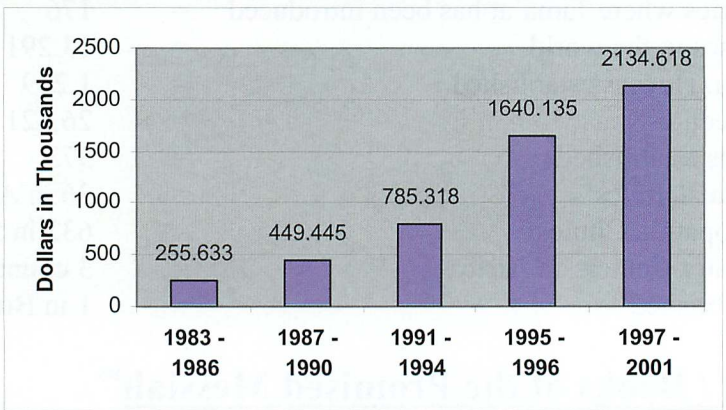
"I would like to inform you that I am very happy with the progress of Jama'at Ahmadiyya United States of America. I have especially noticed how M.M. Ahmad has ably steered you through difficult times to ever rising heights of achievements. In the area of Finance, you have done wonders with the grace of Allah. So although the compliment seems to be directed to M.M. Ahmad, but he could not have achieved this without your full and loving cooperation which you have extended him unreservedly. And this is a blessing from Allah that the Ameer that is guiding a country and is fully cooperated with, fully obeyed not with formal sense of obedience, but with a sense of deep respect and love."

Hazrat Khalifatul Massih IV^{ra}, Live Telecast, Shura, USA

Anwer M. Khan
National Secretary,
Tehrik-e-Jadid
2000 to present

Mubarik M. Malik
National Secretary,
Finance
1988 to present

Tehrik-e-Jadid Collection in USA Since 1983



Abdul Majid Shah
National Secretary,
Tehrik-e-Jadid
1997 to 2000

Fallahuddin Shams
National Secretary,
Tehrik-e-Jadid
1991 to 1997

National Majlis-e-Amila, USA

Seated: From L to R
Hafiz Samiullah Ch., Waqf e Nau; Munawar Saeed, Umoore A'ama; Dr. Wasim Sayyed, Waqf-e-Jadid; Ali Murtaza, Tabligh; Anwer Khan, Tehrik-e-Jadid; A.R. Wali, Naib for Tabligh; Nasir Malik, Tarbiyyat; Hasan Hakin, Publications; Ahsan Zafar, Ameer USA.; Munir Hamid, Naib Ameer USA; Dr. Karimullah Zirvi, Ta'leem; Dr. Hakim Nasir, Audio/Video; Bilal Ibrahim, Missionary; Tariq Amjad, Naib for Umoore Aa'ma; Maj. Naeem Ahmad, Rishta Na'ta, Dhulfiqar Yaqub, Naib for Ma'al

Standing:
Peer Habib, Naib Audio/Video; Jawad Malik, Naib Audio/Video; Shoaib Ahmad, Audior, Dr. B.K. Ahmad, Satellite Fund; Dr. Mir Dawood Ahmad, Property; Kalimullah Khan, Assistant General Secretary; Zinda Bajwa, Public Relations, Abid Haneef, Trustee, Dr. Masood Malik, General Secretary, Rashid Alladin, Naib for Tabligh, Dr. Khalid Ata, Naib General Secretary

Missionaries of USA

Form Left to Right: Shamshad A. Nasir (Missionary at Headquarters), Azhar Haneef (Missionary Southeast), Daud A. Haneef (Missionary Northeast), Mukhtar A. Cheema (Missionary, Headquarters), Irshad A. Malhi (Missionary, Northwest), Mir Mahmood Ahmad (Principal, Jamia Ahmadiyya Rabwah), Dr. Ahsanullah Zafar (Amir, USA), Munir Hamid (Naib Amir, USA), Bilal A. Salam (Devotee at Baltimore), Muhammad Zafrullah Hanjra (Missionary East Midwest), Mubashar Ahmad (Missionary West Midwest), Zafar A. Sarwar (Missionary South), Inam-ul-Haq Kauser (Missionary Southwest) Not Pictured

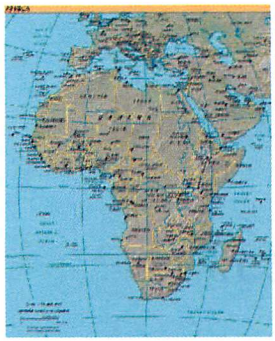
Presidents of USA Jama'ats

On the Ground: From L to R
Basir A. Shams, New Orleans; Nasir Malik, Detroit; Munam Naeem, Houston; Jalal Ch., L.A. West; Ch. Mujeebullah, Philadelphia; Mohammad Anis Shaikh, Phoenix; Ahmad Haleem, Washington DC.; Dr. Hamid Azizur Rehman, Albany, NY

Seated on the Chairs:
Moinuddin Sirajee, San Diego; Ch. Nasir Ahmad, Charlotte; A.R Wali, Merced; Dr. Wajeeh Bajwa, RTP; Hafiz Samiullah, Central Jersey; Hasan Hakeem, Zion; Dr. Shahed Ahmad, Brooklyn; Mir Mahmood Ahmad, Principal Jamia Ahmadiyya Rabwah, Dr. Ahsanullh Zafar, Ameer USA; Munir Hamid, Naib Ameer USA; Wasim Malik, Silicone Valley; Falahuddin Shams, Chicago; Omar Shaheed, Pittsburgh, Dr. Abdul Khaliq, St. Paul; Akram Ch, Dallas; Dr. Abdul Hakim Naser, Rochester

Standing: From L to R
Ansar Ahmad, York; Dr. Laeeq Ahmad, Maryland; Khurram Fuaad Ahmad, Oshkosh; Nasrullah Ahmad Milwaukee, Mahmood Ahmad, Miami, Basharat Munir, Athens, Nafis ur Rehman, Georgia, Dr. Farooq Padder, Willingboro; Haji Aminullah, Dayton, OH; Naveed Asraf, Bay Point, CA

TEHRIK-E-JADID AND THE AFRICAN CONTINENT: A BRIEF TIMELINE



1914: Hazrat Khalifatul Masih I[ra] said:

"Do not be upset for God has assured me during my present illness that half a million Christians will be converted to Islam in West Africa. All of them will be educated. That will be a great day for Islam."
(*Daily Paigham Sulah*, March 3, 1914)

Hazrat Khalifatul Masih I

1921: Hazrat Khalifatul Masih II[ra] sent Hazrat Abdul Rahim Nayyar[ra] as the first Missionary to the Gold Coast. He established the first Mission in Ghana.

Left:
Hazrat Abdul Raheem Nayyar[ra]

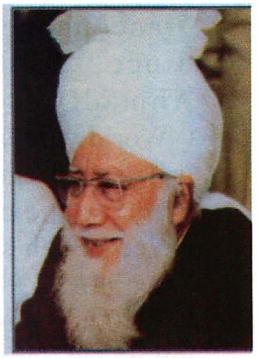
Right:
Mahdi Appah, the First Ahmadi in Ghana in 1921

Hazrat Khalifatul Masih II

1970: Hazrat Khalifatul Masih III[rh] after his African Tour said: "On the soil of Africa shall be fought the last spiritual battle between Islam and Christianity."-- *Friday Sermon*, July 3, 1970.

"When I was in Gambia, God Almighty forcefully put in my mind that this was the time when I should spend at least 100,000 Pounds sterling in these countries."-- *Alfazal*, June 12, 1970.

"The hearts of the people of Africa will be won for Islam."



Hazrat Khalifatul Masih III

2000: Hazrat Khalifatul Masih IV[rh] at Jalsa Salana UK said:

"Africa is the continent where Ahmadiyyat has entered in each and every country before the close of the century. Africa consists of 54 countries, and until last year Ahmadiyyat was present in 46 countries, but now by the year end Ahmadiyyat would have entered in each and every country of this continent."

--*International Alfazal*, July 29, 2000.

Hazrat Khalifatul Masih IV

Ahmadiyyat in French-Speaking Countries: A Phenomenal Success

Two hundred and nine countries and thirty five territories exist in the world today. Twenty five of these countries and territories have French as their official language. The Francophone countries, as they are called, span Europe, Africa, The Americas, and Asia. Some 500 million people live in Francophone countries. Since 1960, Jama'at Ahmadiyya Alamghir ("Worldwide") has established itself in a few of the Francophone countries. The Da'ee Ilallah scheme, as initiated in 1983 by Hazrat Khalifatul Masih IV[rh], revolutionized Jama'at's Tabligh efforts; since then, Jama'at Ahmadiyya Alamghir began to progress at a dramatic rate. In 1967, Hazrat Khalifatul Masih III[rh] had given Jama'at Ahmadiyya Alamghir the glad tiding that the second century of the Jama'at will be the century of victories. That year, at the occasion of the initiation of the Nusrat Jahan Scheme, he remarked that twenty-five years henceforth would be the start of an immense progress.

In fulfillment of the vision of Hazrat Khalifatul Masih III[rh] , the dawn of new century brought with it the progress of Jama'at at an exponential rate. The year 1993 marked the beginning of a new institution: The Alami ("International") Ba'ait ("Initiation"). This same year, Hazrat Khalifatul Masih IV[rh] had seen a remarkable vision in which he was directed by Allah to focus his efforts to the French-speaking countries of the world. 1993 hence becomes the baseline for the onward successes in the Francophone countries. Ten-year records of Ba'aits in these countries indicate that over 41 million people have accepted Ahmadiyyat!

Hazrat Khalifatul Masih IV[rh]) kept a watchful eye on the fulfillment of Allah's blessings through the humble sacrifices and strenuous efforts of both the central and local missionaries in these countries. A few excerpts from his discourses are presented below:

1994:

Hazard Mirza Tahir Ahmad[rh] in his UK address commented thus:

Hazoor[rh] related his vision of 1993 and said that several thousands Bai'ats were registered in the French-speaking countries in the year in which Allah showed him this vision. The very next year the increase was so phenomenal that in one year the number of Ba'aits registered exceeded 150,000. Hazoor[rh] paid a glowing tribute to the missionaries saying that our missionaries work with a special dedication. Even in illness with fever, they undertook long trips and made many visits.

(*Afazal*, August 11, 1994, p. 7).

1995:

Hazrat Mirza Tahir Ahmad[rh] addressing the UK Jalsa in July 1995 reiterated the progress thus:

"Two years ago I described before you a vision that Allah showed me which gives us the glad tiding that the way we had been blessed with great progress in English speaking countries in the past, in the same way, Allah will bless us with remarkable strides in the French speaking countries as well. Hazoor[rh] continued with a comparison of results of the prior few years and stated that in 1990 the number of Ahmadis living in this area totaled 6,080 that was reduced to 5,054 the next year in 1991 and 5,531 in 1992. In 1993, for the first time this number increased to 36,611. After his vision, this number grew to 162,227; this year, however, with the praises of Allah on his lips, filled with utmost humility and prostrating to Allah in Sijdahs, he announced that this year the number of Bai'ats from French-speaking countries was 388,933. French-speaking areas are now contributing almost 50% of the worldwide total. Before the vision, there were only 5,531 Ahmadis living in this area and now, by the Grace of Allah, the number of new Ahmadis had reached 388,933 and was on the increase. By Allah, the boat that I was rowing was being pushed by Allah's Mercy and Power. "

1998:

In 1998, at Jalsa UK Hazoor[rh] said: "Five years ago I saw a vision in which Allah gave me this glad tiding that Ahmadiyyat will spread in French speaking countries at a very rapid pace. The proof is quite manifest as during the course of the last five years i.e. since 1994, 560,511 have joined the fold"

(*Alfazal International,* Sept. 11, 1998).

1999:

" During the period 1994 to 1999, the number of New Ba'aits have reached 1,119,306, and even this year the incredible number of Ba'aits has a greater portion coming from French-speaking countries."

(*Alfazal International*, October 1, 2003).

2000:

"Allah has bestowed immense successes upon us in the French speaking countries of the world. Earlier I saw a vision regarding that, I do not want to repeat it at the moment. But Allah has bestowed twenty Million eight hundred sixty three thousand (20.863 M) Ba'aits since that vision"

(Address of Hazrat Mirza Tahir Ahmad[rh] on July 29, 2000 at UK Jalsa).

2001:

Hazrat Mirza Tahir Ahmad[rh] in his address of the second day of Jalsa 2001 related the following figures of Ba'aits in the French speaking countries: (*Alfazal International*, Sept. 28, 2001).

Benin	=	1,203,098
Niger	=	5,444,000
Togo	=	1,771,000
Congo	=	7,650,000
Ivory Coast	=	2,100,000
Burkina Faso	=	2,000,000
Senegal	=	261,000
Djibuti	=	50,000
Total	=	20,479,098

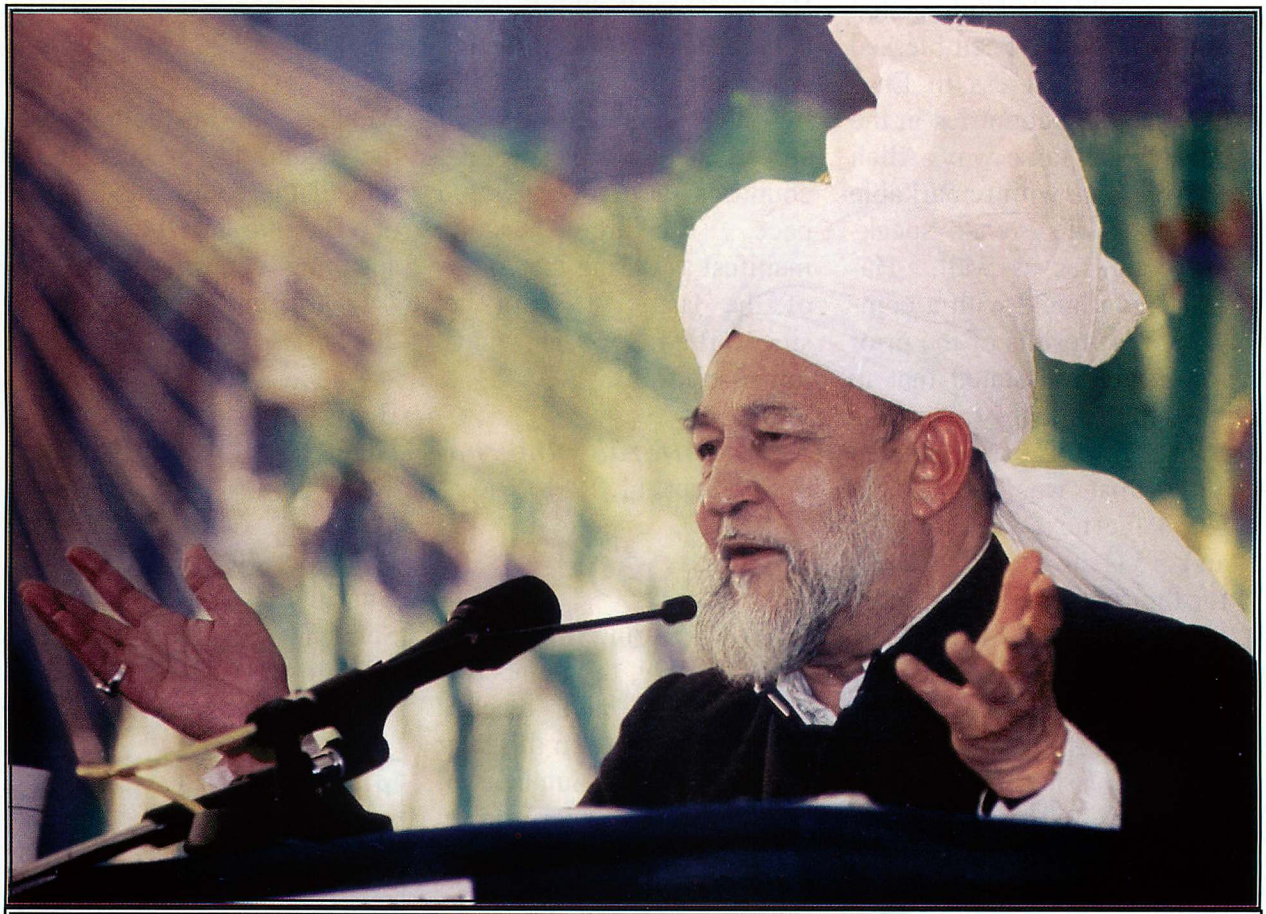
Ba'ait Totals as related by Hazrat Khalifatul Masih IV[rh]:

1993-2000	=	**20.863 M**
2001	=	**20.479 M**
1993-2001	=	**41.342 M**

Summing up all the Ba'aits in the 2001 Jalsa Salana, Hazrat Mirza Tahir Ahmad[rh] presented a few excerpts of the Promised Messiah[as]:

"When I was sown like a tiny seed, and trampled under thousands of feet, storms blew and blizzards came, and floods raged over this small seed; who knew that despite all this, I shall come out safe and sound out of these predicaments. Thus that tiny seed was not destroyed only by the grace of Allah. Rather, it grew and flourished and today it is a large tree under whose shade three hundred people are resting. These are the works of God and before this, human powers are powerless. He cannot be defeated by anyone. O you people, have some fear of God. Can you ever present such an example in the life of a pretender?"

(Lecture Ludhiana)

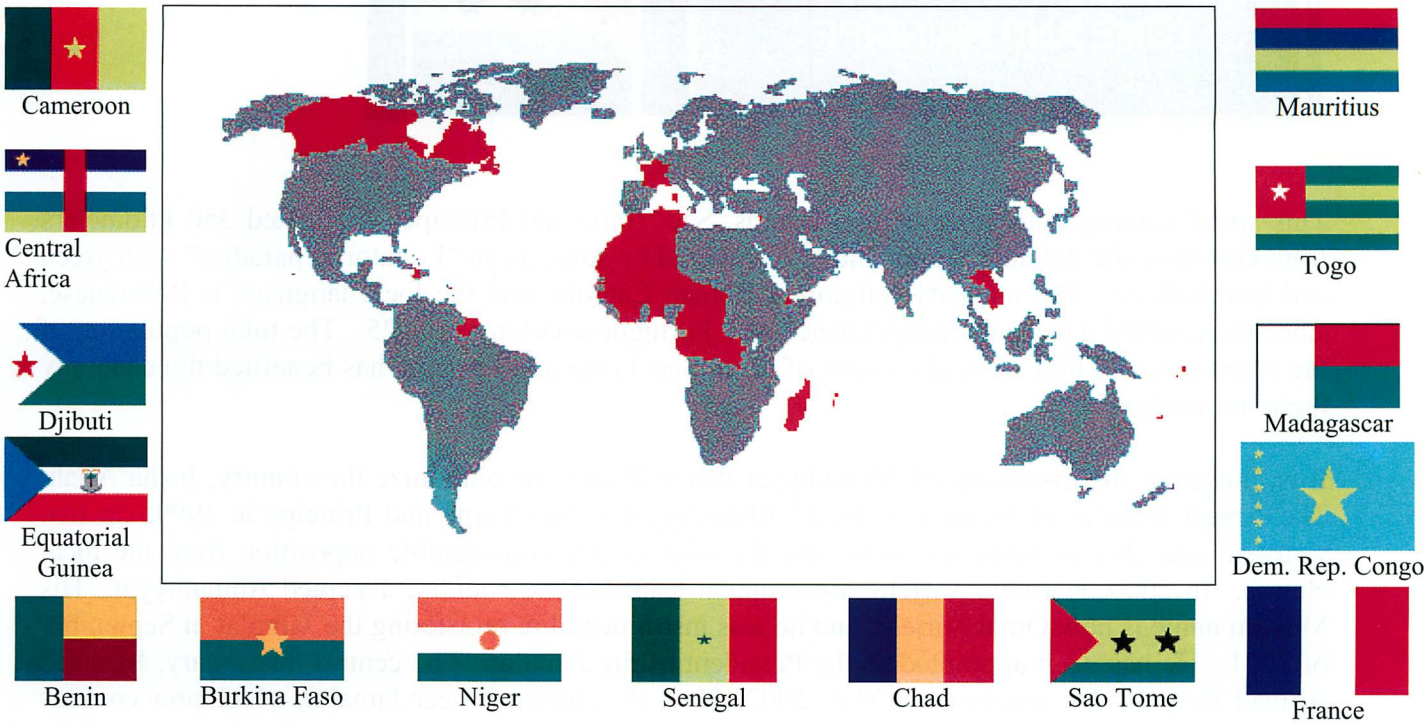


Vision of Hazrat Khalifatul Masih IV^RH about the Francophone Countries

"...does this important person speak French?"

(see next page for details)

FRENCH SPEAKING COUNTRIES



"This world is an island and a new island is being carved within it. The name of this new island is Ahmadiyyat, the true Islam."

Hazrat Mirza Tahir Ahmad[rh]

Year	Number
1993	36,611
1994	162,227
1995	388,933
1996	735,038
1998	4,310,897
1999	5,458,796
2000 Cum	20863352
2001	20549098
Cum Total	41.412M

VISION OF HAZRAT MIRZA TAHIR AHMAD[rh]

Divine direction for the caravan of Islam towards French speaking countries

"I saw in a vision that I am sailing downstream a river in a small boat. I am alone. It suddenly occurs to me that I must proceed to the mouth of the river, where I am to meet someone important. I do not know this person. As the boat takes me down the river, I sense that someone has tried coming here before, but to no avail. The rapids are quite rocky and the waters both treacherous and uncertain. But I am not scared at all and I calmly pass by. I see many people standing at the river bank witnessing the entire scene. Before, the boat had been traveling at a high speed due to river current; but now, upon entering the ocean, its speed declines. Now in front of me, I see a small ship anchored in the ocean. I have the feeling that the person I have to meet is on that ship. Using my hands as oars, I push the waves back so that the boat moves forward. I spin the boat and approach the stern, or back of the ship. I see a few people, one of whom asks me to wait. The person who asks me to wait, attempts to contact someone by phone or a similar device. My feeling is that he is trying to contact the same person whom I am trying to meet. A lady approaches the person on the phone, and in French, tells him to stop calling him. She says he will install the machine himself and catch the fish. At this moment I ask this woman," Does this important person speak French?"

(Source: Naseer A. Qamar, Editor, *International Alfazal*, July 1993)

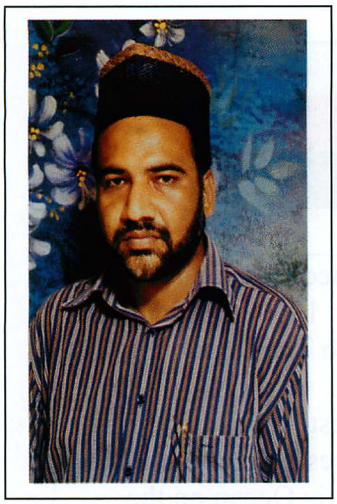
SAO TOME AND PRINCIPE

This small country consisting of two islands, Sao Tome and Principe, is situated 350 kilometers from Gabon in the Atlantic Ocean and is considered by some as an "Equatorial paradise" with green and lush foliage. The majority religion is Roman Catholic and the local language is Portuguese, since the country gained its independence as a Portuguese colony in 1925. The total population of the country is 170,000. The discovery of oil in Sao Tome and Principe has benefited the economy there tremendously.

It is, however, the discovery of Ahmadiyyat that will truly revolutionize the country, Insha'Allah. The Ameer Jama'at of Benin introduced Ahmadiyyat to Sao Tome and Principe in 1999. In that year, he was able to bring six souls into the fold despite considerable opposition from the local church. In 2000, Karvalio Virjelo, a prominent leader in the country, accepted Ahmadiyyat. His Muslim name is now Omar Virjelo, and he was instrumental in registering the Jama'at in September of 2001. He has been appointed as the President of the Jama'at. The central missionary, Rasheed Ahmad Tayyab, was appointed in May, 2002. He is the current Ameer Jama'at, which now consists of 15 Ahmadis.

Jama'at Sao Tome and Principe is yet another fruit of Tehreek e Jadeed. May this "Equatorial paradise" radiate a spiritual bliss through the spread of Islam-Ahmadiyyat. Ameen.

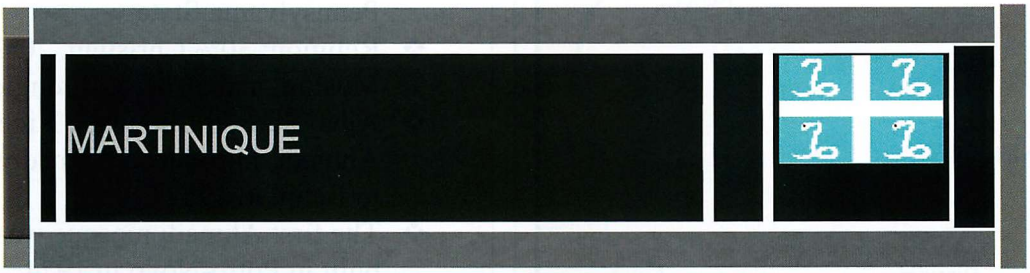
Members of Jama'at Sao Tome and Principe at their first Eid-ul-Fitr in December 2002

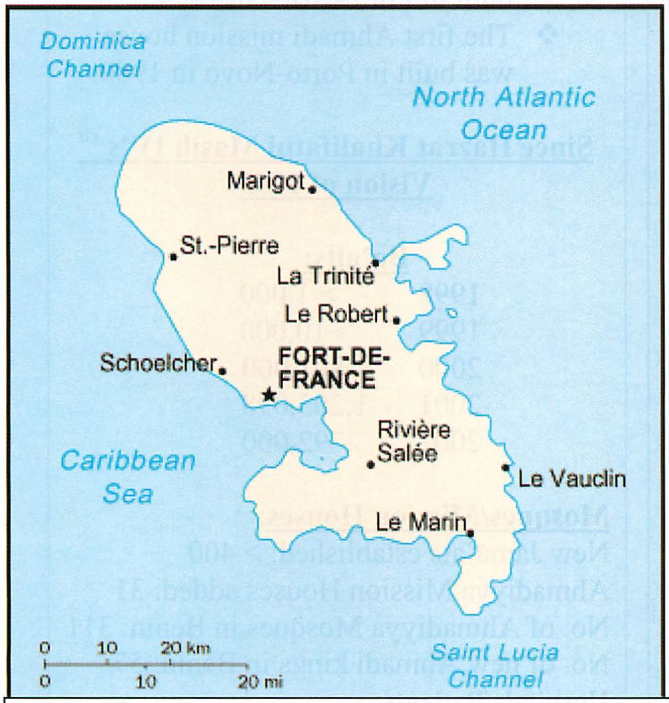


Rasheed Ahmad Tayyab
Ameer and Missionary

Hazrat Mirza Tahir Ahmad[rh], addressing the UK convention, commented about the progress in Sao Tome and Principe:

"This country was assigned to Jama'at Benin. Ameer Sahib Benin tried his utmost for some contacts in this country but no success was achieved. One day the Jama'at ardently prayed for success and they gained courage and certainty that Allah will come for their succor. After Asar prayers, while Ameer Sahib was sitting down, he saw a man coming towards them. Ameer Sahib remarked that this man is the first Ahmadi of this country. The man reached them and addressed them as follows: "Whatever you and your associates have conveyed is truly correct and I accept Ahmadiyyat." His name was Ibrahim, and ten additional friends of Ibrahim also joined the community." (July 29, 2000).



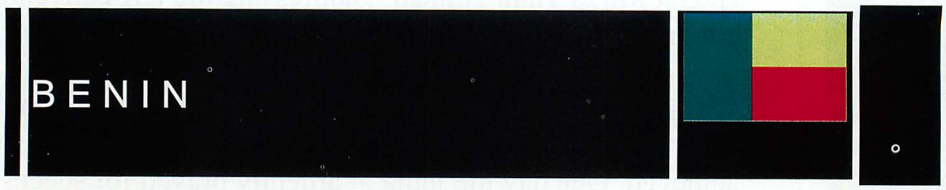


At the 2003 UK Jalsa, Hazrat Mirza Masroor Ahmad[aba] shared the news that Jama'at Ahmadiyya has now spread to Martinique, an island north of Trinidad. He further stated that this country was assigned to France. A six-member delegation which included Ameer Jama'at France paid a visit to the island nation. During their stay, they distributed 10,000 pamphlets in ten cities and held 11 Tabligh meetings. They had a live radio program lasting one hour and fifteen minutes. At the conclusion of the program, interest grew so much that a Tabligh sitting began right in the premises that housed the radio station. The program resulted in two Ba'aits. Insha'allah, by next year, a complete Jama'at will be established.

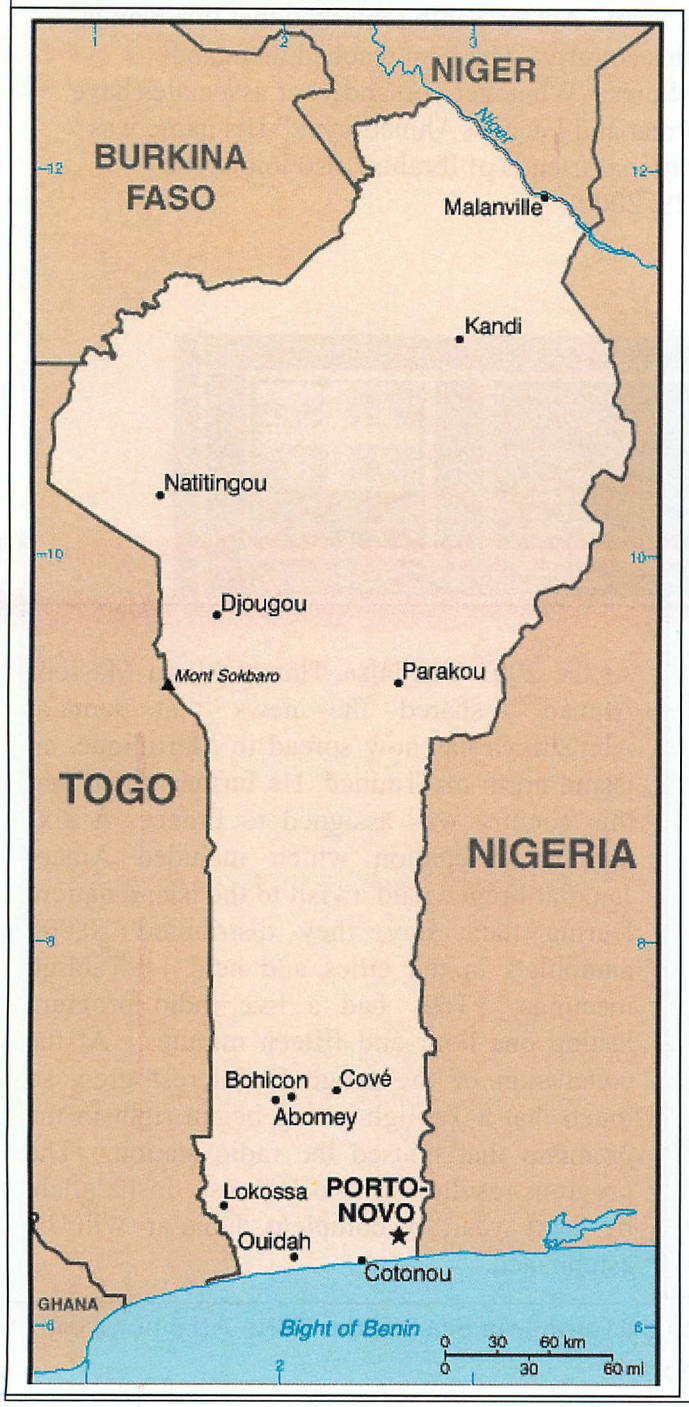
Location: Located north of Trinidad between the Caribbean Sea and the North Atlantic Ocean.
Population: 426,000 people with a 97% literacy rate
Religion: Predominantly Roman Catholic
History: The French colonized this island in 1635. Ashfaq Rabbani, Ameer Jama'at France, introduced Ahmadiyyat here in 2002.

"O island dwellers! No artificial God can save you." (Hazrat Mirza Ghulam Ahmad[as])

BENIN



Map of Benin (Source: *World Fact Book*)



- Dahomey gained independence from France in 1960; the name was changed to The Republic of Benin in 1975.
- Located in West Africa bordering Togo on the west, Nigeria on the east, the Atlantic Ocean on the south, and Niger on the north
- Population: 6.8 million
- Area: Slightly smaller than Pennsylvania State
- Religion: 30% Christian, 20% Muslim, and 50% local religions.
- Alhaj Sikirou Daouda, a Nigerian Ahmadi, introduced Ahmadiyyat to Benin in 1967.
- The first Ahmadi mosque was built in Porto-Novo in 1974.
- The first Ahmadi mission house was built in Porto-Novo in 1980.

Since Hazrat Khalifatul Masih IV's [rh] Vision of 1993

Ba'aits:

1998	> 1,000
1999	> 10,000
2000	801,000
2001	1,203,098
2002	92,000

Mosques/Mission Houses:
New Jama'ats established: > 400
Ahmadiyya Mission Houses added: 31
No. of Ahmadiyya Mosques in Benin: 311
No. of new Ahmadi kings in Benin: 57

Hospitals/Patients:
Ahmadiyya Hospitals: 2
Patients treated in 3 years: 60,000+

Benin in the Context of the Institution of Jalsa Salana

In 1891, Hazrat Mirza Ghulam Ahmad[as] initiated the institution of Jalsa Salana. In the first Jalsa held in 1891, seventy-five people attended the gathering in Qadian. Hazrat Ahmad[as] spoke of Jalsa Salana in the following terms:

"Do you think this Jalsa of ours is like ordinary human gatherings? The institution of Jalsa is exclusively founded on defending the truth and establishing the supremacy of the world of Islam and making it prevail over all other religions and ideologies. God Himself has laid the foundation stone of this community with His own hands. He has prepared nations that will soon join it, for this is the work of the All-Powerful for whom nothing is impossible to achieve."

Where are those nations Allah has prepared, and who will soon join this community? Part of the answer can be found by reflecting on how 50,000 attendees gathered in Benin in December, 2002, to celebrate the country's 18th Jalsa Salana.

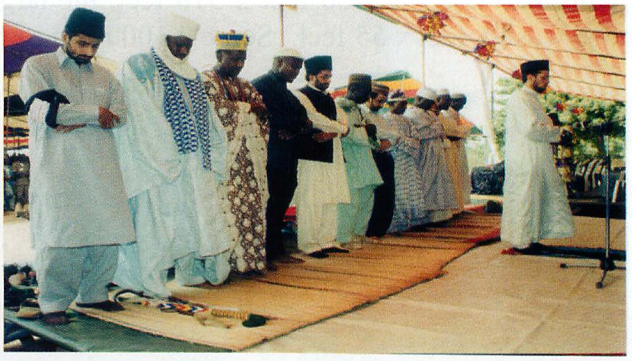
The management of such a huge gathering posed an incredible challenge, yet the volunteers working under the leadership of Dr. Abdul Waheed Khan and the direction of Hafiz Ahsan Sikandar, the Ameer Jama'at of Benin, were able to successfully organize all arrangements for the marquees, transportation, hospitality, and accommodations. These arrangements were massive. The main marquee was 420 feet x 310 feet, the largest of its kind in the country, and the Ladies' Marquee was 95 feet x 55 feet. Some 2,100 rows of prayer mats were laid down for Salat!

A scene of Jalsa Salana Benin, 2002. 50,000 participants attended this historic gathering.

Maulana Abdul Ghani Jahangeer representing Hazrat Khalifatul Masih IV[rh] at Jalsa Benin

Jalsa participants listening attentively to the speaker

Abdul Ghani Jahangeer conducts Jalsa Benin



Kings are seen offering Friday prayers at the Jalsa site

Congregational prayers at Jalsa Salana Benin

Another scene of Jalsa Salana in Benin 2002

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E COMMENTAIRE EST LIBRE

18ème Conférence annuelle de la communauté musulmane Ahmadyya

37000 fidèles pour partager la paix

Les fidèles de la communauté musulmane Ahmadyya se sont donnés rendez-vous les 20 et 21 décembre derniers à Toui dans la sous préfecture de Ouessè pour la 18ème conférence annuelle de leur communauté. Un rendez-vous de prière, de méditation et de partage.

Ludovic A.

Présider par Abdul Ghany Jahangeerkhan, envoyé spécial du Khalife, chef suprême de la communauté, la session a réuni près de 40.000 fidèles venus de tous les départements du Bénin et des délégations venues de la sous-région. Du Ghana, du Nigeria, du Togo, du Niger, les Ahmadis sont venus partagés le message de paix que prône leur communauté avec d'autres communautés religieuses. L'Objectif a précisé Mamade Essan Secundar, Amir de la communauté du Bénin, n'est pas de faire triompher une religion, mais de permettre un brassage qui assure une meilleure cohabitation. La communauté Ahamadyya a saisi l'occasion pour prôner l'idéal de paix et de non violence qui selon eux est la base de la religion musulmane. Plusieurs exposés ont permis aux Ahmadis de partager leur message. On peut retenir entre autres, Islam, religion de paix, la nécessité d'un réformateur en Islam et le khilafat, une bénédiction de Dieu.

Bénin, terre de prophétie

Etaient également invités au grand rassemblement de Toui, les rois d'Allada, de Parakou et d'autres représentants de trône venant de divers pays de la sous-région dont le Sultan d'Agadez. L'arrivée sur la grande place de rassemblement du Roi de Parakou a été l'occasion pour Abdul Ghany Jahangeerkhan de constater la réalisation d'une prophétie. En effet a souligné le représentant du Khalife, au premier des Khalifes de la communauté, Dieu a signifié, que des souverains à cheval, viendront à l'assemblée de la communauté, ce qui s'est réalisé à Toui. Le roi Akpaki Dagbaara de Parakou pour faire son entrée dans le communauté s'étant fait accompagner de ses cavaliers □

PhILP

Signe de la réalisation de la prophétie

Translation of an Excerpt from "37,000 Believers for Sharing peace" by A. Ludovic

Benin: A Land of Prophecy

The Kings of Alada, Parakou, and other royal representatives of various regions under the rule of the Sultan of Agadez, were all invited to the large assembly at Toui. The King of Parakou's arrival at the meeting site gave Abdul Ghani Jahangeer Khan the opportunity to state the realization of a prophecy. In effect, the representative of the Caliph explained that God revealed to the first Khalifa of the community that kings on horseback would come to the meeting of the community. This was realized at Toui. The King Akpaki Dagbaara of Parakou arrived in the community accompanied by his entourage.

Translated from French by Dr. Sabiha Ahmad

Another newspaper, L' Action, covered the arrival of Maulana Abdul Ghani Jahangeer Khan as a representative of our beloved Imam[rh] from London. An English rendering of the news report is presented below:

From *L'Action* 124 19 Dec 2002
The 18th Annual Ahmadiyya Conference
"The Khalifa's Representative already in Benin"

Yesterday at the Cadjehoun Airport, members of the Ahmadiyya Muslim community of Benin welcomed the representative of the Khalifa, Abdul Ghany Jahangeer, who arrived from London to participate in the 18th Jalsa Salana, which will take place on the 20th and 21st of December.

By Sylvestre Sossou

Abdul Glanny Jahangeer is the representative of the Khalifa at the 18th Jalsa Salana of Benin, which takes place tomorrow and day after tomorrow in the hills of Toui. It was 8:48pm yesterday when the representative of the Khalifa, accompanied by two interpreters, set foot on Beninese soil. Upon disembarking from the plane, he was welcomed by the officeholders of the Ahmadiyya Community of Benin, the head of which is Amir Mohammad Ehsan Sikander. Upon exiting the airport's V.I.P. lounge, the representative of the Khalifa stated to the press that the Ahmadiyya Muslim Jama'at, which is the rejuvenation of Islam, is the vehicle for proclaiming peace and is open to dialogue among the people of the world,. Commenting on the socio-political situation in the Ivory Coast, Mr. Abdul Ghany stated that Africans must try to regulate conflicts among themselves while giving precedence to dialogue. In reference to the organization of the 18th Jalsa Salana, which starts tomorrow in Toui, the representative of the Khalifa congratulated the organizing committee, which made every effort to guarantee the success of their meeting. He then expressed his wish that peace reign eternally in Benin.

Benin Jalsa Salana 2002:

A Personal Experience

By Abdul Ghany Jahangeer Khan
Central French Desk, London

When Hazrat Khalifatul Masih IV[rh] saw two dreams at the very beginning of the nineties regarding the expansion of Ahmadiyyat, the True Islam, in French-speaking Africa, who could have known in what ways these dreams were to be fulfilled? In fact, the dreams pointed to the imminent fulfilment in those countries of prophecies made by the Promised Messiah[as] himself.

It came as a pleasant surprise to me when I was informed by the Tabshir Office that Hazoor[rh] had appointed me as his representative at the Jalsa Salana in Benin, on the invitation of the National Ameer, Al-Haaj Hafiz Mohammad Ehsan Sikandar Saheb, to be held in the month of December 2002 – an event that was to become the most significant Jalsa Salana to date of not only French-speaking Africa, but indeed of the whole African continent. I was accompanied by two members of the production department of MTA International, Mr Umar Safir and Mr Khalid Karamat, who ensured the coverage of not only the Jalsa, but also of our tour of the country.

The build-up to the Jalsa had been on a grand scale: for several weeks in advance, the Benin national television broadcasting corporation and several national newspapers had been showing repeated adverts announcing where and when it was going to be held, and offering an open invitation to anyone willing to make the trip to Toui, in the middle of the country, a village situated in what is called the 'Département des Collines'.

The day we were taken to the Jalsa site for inspection was a day neither I, nor any of those present, will ever be able to forget. Towards the end of our journey that day, we went through about fifty kilometres of road, on both sides of which were dozens and dozens of villages – all of which were Ahmadi villages. The Ahmadis there had decorated the whole length of the road on both sides with colourful banners and flags, on which one could sometimes read the name of Allah, the name of the Holy Prophet, the Kalima or the revelation "Is God not sufficient for His servant?", amongst other things. Men, women and children were rushing to the roadside to greet our cortège as it passed by. All were chanting songs in their local language about the Jama'at. The joy and expressions of sincere love on their faces moved us all to tears, and by the time we had reached the Jalsa Gah, many of us were crying, completely overwhelmed by the intensity of the emotions that we were experiencing. Many thoughts were flooding our minds; one would think of how the Promised Messiah[as] was completely alone and abandoned at one point, but now his name was being echoed in the hills of Benin in such remote places that one could only wonder at how the message could have reached, let alone taken root there.

The dedication of the people was at every level. Right from the start, we had seen the devotion of some of the royal figures of Benin: all the members of the cortège, including missionaries and honoured guest from surrounding African countries, had been served drinks and snacks by Queen Kpodegbè

Djéhami in person. At first we had thought that she was just a servant in the royal house of Allada. When we realised her rank, we protested out of embarrassment, but she quietly replied: "I have been your guest at many of the Jama'at functions. Now, it is my turn to serve you." And she poured out more drinks with her own hands. She and the king were suffering from malaria, but they still maintained that they would accompany us to the Jalsa Gah in Toui that day. And they did just that.

The people from the region had been alarmed at the possibility that the hospitality extended at their Jalsa to guests from abroad might not be up to the required standard. So they all rallied under the motivation of their local kings and began to make donations towards the Jalsa. Donations came in kind: maize, cassava and other local produce started to pour in. Soon, tonnes of food were being sent to the Jalsa Gah. These people were extremely poor, but they gladly offered whatever they had. None of them thought of how they were going to cope later on. All they wanted was that the Jalsa be a success. Ahmadis from other parts of the country did not want to be left behind. One example of the faith-inspiring spirit of sacrifice that is demonstrated by Ahmadis in Benin is that of the Jama'at of Bozoun, in the South. When these Ahmadis learned of Ameer Saheb's call for contributions towards the Jalsa, their President declared: "Today, our Ameer Saheb has called on us for help. There are honoured guests from abroad taking a lot of trouble to come and participate in our Jalsa. We must see to it that everything is done to make it a success. Today ALL money in our homes is haraam for us. Let us bring it all and offer it to Ameer Saheb." Responding to his extremely moving appeal, all the Ahmadis of Bozoun brought their savings, including a small four-year-old boy, Moujibou, who brought the equivalent of 30 Pounds Sterling – which were to be used to pay for his school fees the next year. These Ahmadis were among the poorest of the land. Yet, they were sacrificing all they had for Allah. Later on, I also found out that when the Ahmadis of Bozoun had heard of Hadhrat Mirza Tahir Ahmad[rh]'s illness, they had been so distressed by the news that they decided there and then to pray congregational tahajjud every day, and to keep voluntary fasts several days a week, which they maintained for many months. Not content with that, they began to sacrifice goats at regular intervals so that Allah would accept their prayers for Hazoor's health. When I announced to them that Hazoor was miraculously recovering, and had returned to his office-work and mulaqat programmes, they were so overjoyed that the men and children began to jump in the mosque, shouting Naara-e-Takbeer! The Lajna immediately requested to be allowed to sing to celebrate this good news. So they all sang together in beautiful voices. I would like to write more for the benefit of the readers, but I beg to be forgiven, as the emotions generated by the memories of those precious moments are too strong for me to go on.

These Ahmadis were among the poorest of the land. Yet, they were sacrificing all they had for Allah.

The Jalsa itself was a colourful event. The impressive traditional garments worn by the participants were of every colour imaginable. Even the main marquees were of four or five different colours! Apart from the greatest kings of the country, traditional kings such as the Oba's and the lower-ranking Balé's were there in significant numbers. The great Sultan Omar of Agadez, Niger, had driven down 2500 km of desert from his palace to attend the Jalsa. And he was not even yet an Ahmadi Muslim – but that was not to last, for just about a week after the Jalsa, he did the bai'at along with all eleven members of his entourage, some of whom were princes of the royal family of Agadez. Distinguished representatives had come from the Jama'ats of Ghana, Nigeria, São Tome & Principe, Gabon, Togo, Burkina

Faso and Mauritius. Many non-Ahmadis were also present. During Jumu'ah, we were surprised to see some of the local Christians and pagan animists joining in to offer Salat with the Ahmadis. The massive work undertaken by the central and local missionaries was visible everywhere. Many of them had been suffering from malaria and even typhoid, and some would work tirelessly by day and would then be given serum to somehow pass the night. They were hardly sleeping at all, to be able to get everything ready for the Jalsa. Ahmadis had been arriving in trucks from around the country. Often, they would be accompanied by drummers, to whose rhythms they would start singing immediately upon arrival, so great was their joy at being in the Jalsa. Many of the people present were suffering from diverse illnesses and parasites, but they were putting on brave faces and thanking God for having allowed them to be there. All these facts made us, who had come from the West, feel very humble and insignificant indeed, compared to these Ahmadis and the courage and faith we could see in them. We realised how many comforts we were ungratefully enjoying, and how easy it was to complain about minor discomforts in the West. That is a point for all Ahmadis of the West to ponder upon.

The programmes flew by over the two days, all being translated into three local languages: Yoruba, Bariba and Goun. The national media were there making a full coverage of the event for television, radio and national newspapers. Of all the remarkable events and incidents we were made to witness during the Benin Jalsa 2002, there is no doubt that the one that was the most impressive was the moment highlighted in a national newspaper as: A Prophecy of the Promised Messiah is fulfilled. His Majesty Akpaki Dagbara II, King of Parakou, who is also the President of the Council of Kings in Benin, had told the Ameer Saheb that he had already been blessed once in London, when he had received a piece of a garment belonging to the Promised Messiah[as] from the hands of Hazoor[rh]. He said that he had already had the honour of fulfilling a grand prophecy made by the Imam Mahdi[as] "But this time," he said, "I would like to fulfil another prophecy – that of Ahmadi kings on horseback," a vision seen by the Promised Messiah[as] more than 130 years earlier. Around thirty royal horses were decorated in a manner that one could have thought that they had walked straight out of the Arabian Nights, and the King of Parakou and some of his entourage, as well as a number of princes of Agadez, Niger, started off towards the Jalsa Gah, preceded by a row of drummers. Arriving at the entrance to the Jalsa, Ameer Saheb was made to sit, despite his protests, on one of the horses, and together they all entered the Jalsa Gah, making their way right through the middle of the thousands of people in the main marquee. The whole scene was absolutely magnificent, and its grandeur most befitting for the fulfilment of this great prophecy. The beat of the drums, the elegance of the horses, and above all, the nobility of the riders, made for a moment that would truly remain etched upon our minds.

In truth, the event made us all rediscover Islam at its most vibrant. Ahmadiyyat is truly alive and pulsating energetically in West Africa. It would also be fair to say, in all humility, that the local Ahmadis were greatly encouraged by the fact that foreign delegates participated in their historic Jalsa. This was echoed by Hadhrat Mirza Tahir Ahmad[rh] during the very next French Mulaqat programme after our return to London. Hazoor[rh] said: "I advise Ahmadis who have the means, that they should visit those Jama'ats where Ahmadiyat has established itself firmly in Africa, and see for themselves what is going on there. The benefits will be double: the local Ahmadis will be encouraged by their presence; and as for them, their own faith will increase greatly."

I end with this message from Hazoor[ra] and also with a humble request to all the brothers and sisters who will read these lines, to pray every day that Allah Ta'ala end the suffering of the Ahmadis of Africa and that He rapidly grant these poor Jama'ats all the means they require to make Ahmadiyyat, the True Islam, into a magnificent civilisation, the like of which has never been seen before. May Allah accept all our humble prayers. Ameen.

In The Name of Allah, Most Gracious, Ever Merciful

A Picture Perfect Manifestation of a Divine Prophecy

Revealed in 1869 in Qadian, India - Fulfilled in December 2002 in Benin, West Africa

KINGS ENTERING THE JALSA GAH ON THEIR HORSES
18th Jalsa Salana Benin, West Africa, December 2002

A Delicious Fruit of the TEHRIK-E-JADID Scheme

Hazrat Ahmad[as] wrote the following in Baraheen-e-Ahmadiyya concerning a special revelation he received from Allah:

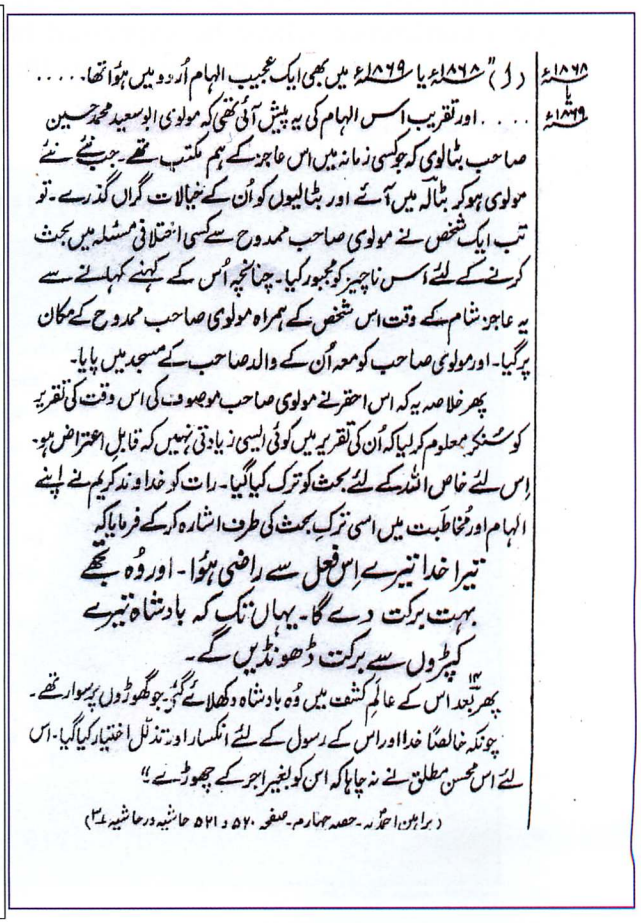
A strange revelation was vouchsafed to me in Urdu in 1868 or 1869. It happened in the following way: When Molvi Mohammad Hussain of Batala, who had at one time been my fellow student, came back to Batala after finishing his divinity studies, and the people of Batala began to disagree with his notions and ideologies and persuaded me seriously to hold a debate with him in the matter of dispute. Yielding to his insistence I accompanied this man at evening time to Molvi Mohammad Hussain and found him in the company of his father in the Mosque.

On hearing the explanation of Molvi Mohammad Hussain I concluded that there was nothing objectionable; consequently, for the sake and pleasure of Allah I declined to enter into a debate with him. The same night, a revelation came to me from Allah, the Noble with reference to this incident:

"Thy God is well pleased with what thou hast done. He will bless thee greatly, so much so that Kings will seek blessings from thy garments."

Thereafter, in a Kashaf or waking vision I was shown the Kings who were riding upon the horses. As I had adopted an attitude of humility purely for the sake of God and His Messenger, the absolutely benevolent did not desire to leave me un-rewarded."

(Baraheen-e-Ahmadiyya, Volume IV, p. 520-521, footnote 3).



۱۸۶۸ء یا ۱۸۶۹ء

(۱) "۱۸۶۸ء یا ۱۸۶۹ء میں بھی ایک عجیب الہام اُردو میں ہوا تھا۔ . . . .
. . . . اور تقریب اس الہام کی یہ پیش آئی تھی کہ مولوی ابوسعید محمد حسین صاحب بٹالوی کہ جو کسی زمانہ میں اس عاجز کے ہم مکتب تھے۔ جب نئے نئے مولوی ہو کر بٹالہ میں آئے اور بٹالیوں کو اُن کے خیالات گراں گذرے۔ تو تب ایک شخص نے مولوی صاحب ممدوح سے کسی اختلافی مسئلہ میں بحث کرنے کے لئے اس ناچیز کو مجبور کیا۔ چنانچہ اُس کے کہنے کہلانے سے یہ عاجز شام کے وقت اس شخص کے ہمراہ مولوی صاحب ممدوح کے مکان پر گیا۔ اور مولوی صاحب کو معہ اُن کے والد صاحب کے مسجد میں پایا۔
پھر خلاصہ یہ کہ اس احقر نے مولوی صاحب موصوف کی اس وقت کی تقریر کو سُنکر معلوم کر لیا کہ اُن کی تقریر میں کوئی ایسی زیادتی نہیں کہ قابل اعتراض ہو۔ اس لئے خاص اللہ کے لئے بحث کو ترک کیا گیا۔ رات کو خداوند کریم نے اپنے الہام اور مخاطبت میں اسی ترکِ بحث کی طرف اشارہ کر کے فرمایا کہ

تیرا خدا تیرے اِس فعل سے راضی ہوا۔ اور وہ تجھے بہت برکت دے گا۔ یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

پھر بعد اس کے عالمِ کشف میں وہ بادشاہ دکھلائے گئے۔ جو گھوڑوں پر سوار تھے۔ چونکہ خالصًا خدا اور اس کے رسول کے لئے انکسار اور تذلل اختیار کیا گیا۔ اس لئے اس محسن مطلق نے نہ چاہا کہ اس کو بغیر اجر کے چھوڑے۔"

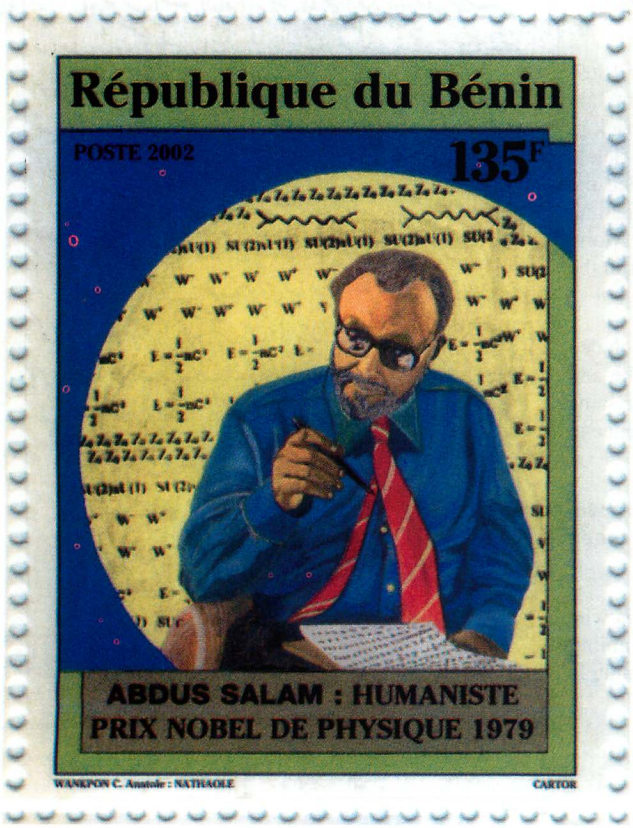
(براہین احمدیہ۔ حصہ چہارم۔ صفحہ ۵۲۰ و ۵۲۱ حاشیہ در حاشیہ نمبر ۳)

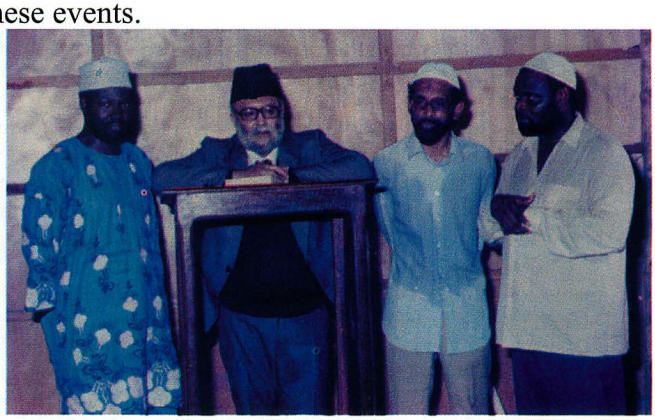
MILESTONES IN THE HISTORY OF AHMADIYYAT IN BENIN

Benin has been the seat of the establishment of several major milestones in the fulfillment of divine prophecies vouchsafed to Hazrat Mirza Ghulam Ahmad[as]. A few of these are described below in pictorial form.

- Allah bestowed upon Hazrat Ahmad[as] the glad tiding that his followers would excel in every field. He wrote:
  "God will cause my Jama'at to spread all over the Earth and cause my people to be victorious over all other groups. And the members of my Jama'at will advance in knowledge and understanding so much that they will render the enemies of True Islam speechless through the light of their truth and logical arguments." (Tajalliyate Ilahiyya, 1906).

This prophecy was fulfilled dramatically in the persons of two great sons of Jama'at Ahmadiyya: Hazrat Chaudhry Zafrullah Khan[ra] and Dr. Abdus Salam, who received the highest honors in the fields of law and science, respectively. Dr. Abdus Salam was honored with the Nobel Prize in Physics in 1979. In 1987, Dr. Salam accepted an invitation by the government of Benin to visit the country. His visit proved instrumental in the signing of a pact between the International Centre for Theoretical Physics in Italy and the Directorate of Advanced Education in Benin for the advancement of science in the country. As a result of this pact, the Institute of Mathematics, Science and Physics was created in Benin in November 1988. In November 2001, in honor of Professor Salam's philanthropic efforts in Benin, the Benin Postal Service issued a stamp with his picture on it. Ameer Jama'at Benin sent this stamp as a gift to Hazrat Mirza Tahir Ahmad[rh] who, in turn, advised him to thank the government of Benin. Ameer Jama'at Benin then held an official press conference where he expressed his deepest appreciation to the government of Benin for issuing the stamp. The pictures below illustrate these events.



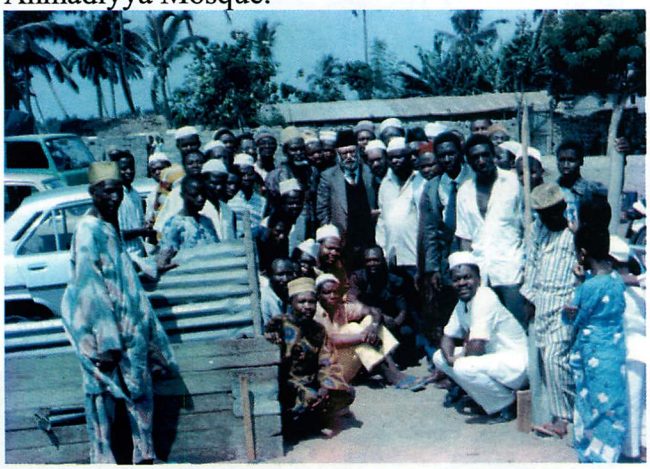


Above: Dr. Abdus Salam Sahib addresses Jama'at Benin during his official state visit in 1987.

Left: The Dr. Abdus Salam Stamp issued in November 2001.

Dr. Salam offers Friday prayers at a local Ahmadiyya Mosque.

Ameer Jama'at Benin presides over a special press conference. A display of the stamp is seen on the table.



Professor Salam among his Ahmadi brothers.

Ameer Jama'at Benin presents a gift of a framed copy of the Dr. Salam stamp to a government official.

❖ " KINGS WILL SEEK BLESSINGS FROM THY GARMENTS"

Hazrat Ahmad[as] writes:

"In one of the revelations, it was repeatedly revealed and sometimes with variation in words, God said that I shall give you honor and will multiply them so much that kings shall seek blessings from your garments. Now, O you Maulvis, who are miserly, if you have power, try to nullify these prophecies if you can. Bring out every kind of trick in your bag and do not let any stone remain unturned in this regard, and then see if God's hand is uppermost or is it yours. Peace on him who follows the right path." (Tabligh-I-Risalat, Vol. II, p.92).

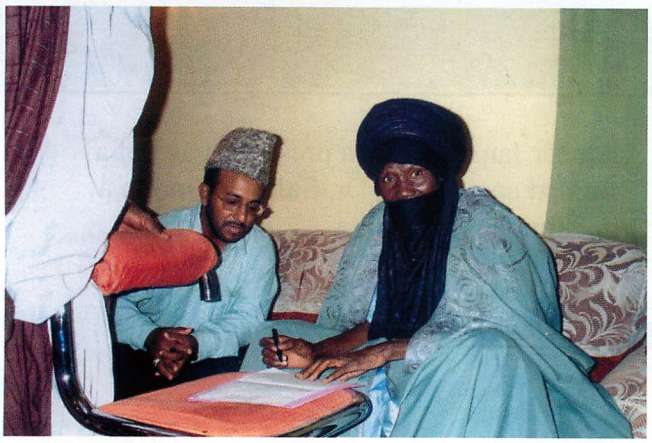
In 1869, Allah revealed to Hazrat Ahmad[as] the following details about the above prophecy:

- He would be shown in a Kashaf or waking-vision those kings who were riding on their horses.
- His garments would yield blessings.
- The entire event would be broadcast and published by the media and will become a living sign for all the opponents of Ahmadiyyat.
- Significant progress would be made in the kingdoms and their councils.

By Allah's grace, the above details were literally manifested in Benin. A pictorial follows:

King and Queen of Alada, King of Paraku, and King of Keika eagerly listening to the speeches

King of Porto-Novo and King of Keika in Jalsa as invitees of other Kings



Sultanate of Agades (Niger) is signing Ba'ait upon conclusion of Jalsa Salana Benin.

Sultanate of Agades accompanies King Kabua

A remnant of Hazrat Ahmad[as]'s garment became the source of recovery for the Queen of Alada. Hazrat Mirza Tahir Ahmad[rh] narrated this incidence thus:

"The King of Alada relates, 'My wife [the Queen of Alada] became seriously ill. She had an acute breathing problem and then passed out. Doctors declared that her condition was critical and nothing could be done for her. I was very much concerned and upset. I then became reminded of the

remnant of Hazrat Ahmad[as]'s garment, which Hazrat Khalifatul Masih had given me. This cloth was fixed in a frame and was in the room of my wife, the queen. I took that frame and placed it on her chest and continued praying the whole night. I prayed: O my Lord, Who is the God of Masih-i-Maud, whose cloth is on the chest of my wife, please heal her. I continued praying while the cloth was on her chest. When I finished my prayer, I saw that my wife had opened her eyes and had miraculously recovered! The doctors examined her and were amazed as to how her recovery transpired. Her recovery seemed practically impossible. I told them that my God has all the powers, and that this remnant of Hazrat Ahmad[as]'s garment has all the blessings.' Indeed, this incident embodies the prophecy: 'Kings will seek blessing from your garments.' " (Second day address of Hazrat Mirza Tahir Ahmad[rh] at the occasion of International Jalsa Salana in 2001).

Commenting on the significant strides in Benin, Hazrat Mirza Tahir Ahmad[rh] remarked in the same address:

"Thirty-nine kings had joined the Jama'at until last year, and eighteen have joined during the current year. The total number of kings in Benin who have joined Ahmadiyyat is fifty-seven.
Last year, the King of Paraku and the King of Alada attended the Jalsa in the U.K. They are visiting this year again. All the kings of Benin have elected the King of Paraku as their President and the King of Alada as the Vice President. During this year, one of the kings who joined Ahmadiyyat is the King of Gommey, who belongs to the Bariba people. In Benin, the Bariba are in the majority. The King of Gommey is the Secretary of the Kings Union in the North. Just after he joined Ahmadiyyat, he offered 1000 CFA francs as his chanda. Viewing last year's recording of the Jalsa U.K. proceedings, especially when the King of Paraku and the King of Alada met me, the King of Gommey stood up spontaneously and exclaimed that the day will come when he will also be present at the Jalsa Salana U.K. and his hand will also be in the hand of Khalifatul Masih. In Benin, another important Christian king, the King of Dassa, has also accepted Ahmadiyyat. The King of Porto-Novo delivered him the message of Ahmadiyyat and explained to him about Islam and Ahmadiyyat. After becoming Ahmadi, the King of Dassa demanded he be approached to work for Ahmadiyyat much the same way as the Kings of Paraku and Alada have been approached. Since his conversion, the King of Dassa has worked diligently in the service of Ahmadiyyat. His kingdom is also the home to the General Assembly of Kings in Benin, and he is the Assembly's treasurer. Thus, you see that the most important pillars of the Kingdom in Benin have joined Ahmadiyyat."

King of Alada, Hazoor Aqdas[rh], King of Paraku, and Ameer of Benin in UK at Jalsa 2000

Sultanate of Agades, Niger with his entourage at the gate of our Mission House in Porto-Novo

❖ The Expansion of Ahmadiyyat in Benin

Continuing his address Hazrat Khalifatul Masih IV[rh] stated:

"There runs an 862-kilometer highway from south to north. It is jointly owned by Niger and Benin. A 576-kilometer portion belongs to Benin and the remaining 286 kilometers run through Niger. The Ameer of Benin has informed us that there are 328 cities, towns, and villages on both sides of the highway. It is through Allah's grace that Ahmadiyyat has been established in all of them! The number of those who have offered Ba'ait has reached 1,293, 820. 328 Jama'ats have been established in this region. 228 chiefs and kings have joined the Jama'at, and Allah granted us 237 mosques along with their Imams."

THE 18TH JALSA SALANA OF BENIN (DECEMBER 2002)

Ahmadiyya Central Mission House, Poto-Novo

Opening Ceremony of Alada Mosque, Benin

A scene from the Khuddam-ul-Ahmadiyya Ijtema

Majlis-e-Shoora Jama'at Benin in session

Ameer Ihsan Sikandar meeting with Mr. Mathew Kreiko, President of Benin State

Ameer Sahib Benin presenting a copy of the Holy Qur'an to the President of Haiti

(L-R) Ihsan Sikandar, Dr. Abdul Waheed (Sitting) Fakhrul Islam, Arif Shehzad, Anwarul Haq and A.Qudoos

Opening Ceremony of Serekalli Mosque. All residents of this town are Ahmadis.

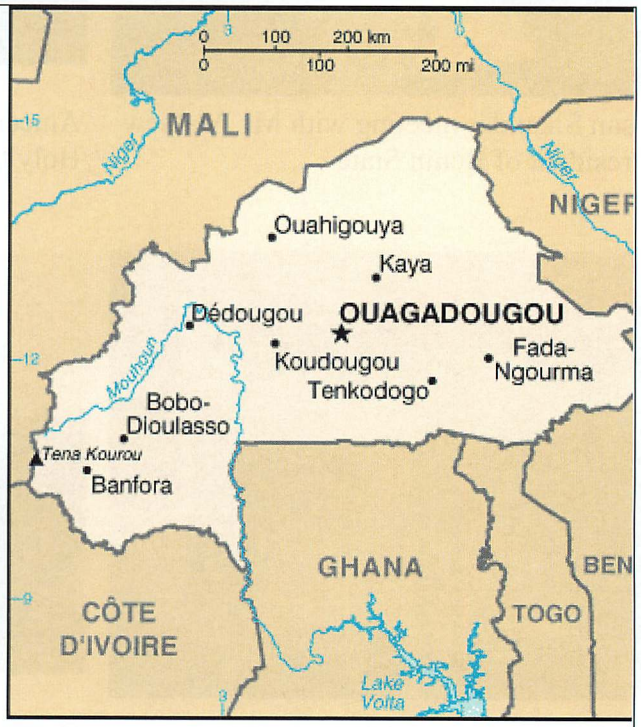
The Majlis-e-Amila of Jama'at Benin
(L-R) Sitting: Raji Saibu, Ibrahim Raji, Ihsan Sikandar Isa Daud, Ibrahim Hamza, Dr. Abdul Waheed
Standing: Shahdud Raji, Akbaki Raimi, Adushi Sahero, R. Ogandare, L. Hero, K. Mahmood, A. Haq, and Asghar Ali

(L-R) Missionaries: Asghar Ali, Mujeeb A. Munir, Irfan A.Zafar, and Khalid M. Shahid

BURKINA FASO

MAP OF BURKINA FASO

- Formerly Upper Volta, Burkina Faso gained its independence from France in 1960.
- Location: West Africa north of Ghana. Its area is slightly smaller than Colorado state.
- Population: 13.2 million
- Religion: 50% Muslims, 40% local religions, and 10% Roman Catholics
- Language: French, Sudanese, and other local languages
- History: Ahmadiyyat introduced in 1950
- Mohammad Baro was the first Ahmadi
- Jama'at formerly registered in 1986
- No. of Mosques: 2012
- No. of Bai'ats in 2001: Over 2 million
- First Radio Islamique Ahmadiyya established in Oct. 2002 at FM 103.5.



Overview

Jama'at Burkina Faso is well organized into fourteen regional centers. By Allah's grace, these centers have sixteen central missionaries, twenty-five local moallameen, and the three auxiliary heads. Rasheed Tarawarey, Zaeem Majlis Ansarullah, Kaborey Sulaiman, Qaid Khuddam-ul-Ahmadiyya, and Sister Aysha Tarawarey, President Lajna Imaillah, are moving the caravan of Islam under the leadership of Mahmood Nasir Saqib Sahib, Ameer Jama'at Burkina Faso.

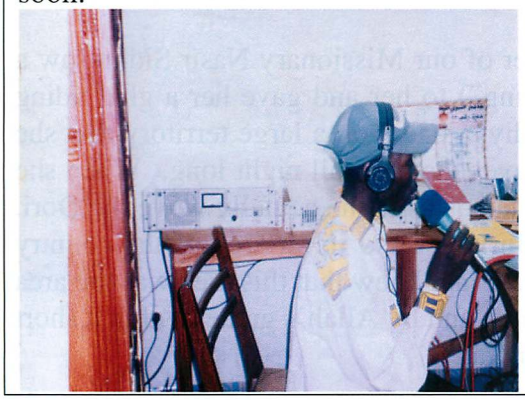
First Ahmadiyya Radio Station FM 103.5

"To call in every direction is our task today,
Those who are good-natured will join after all."

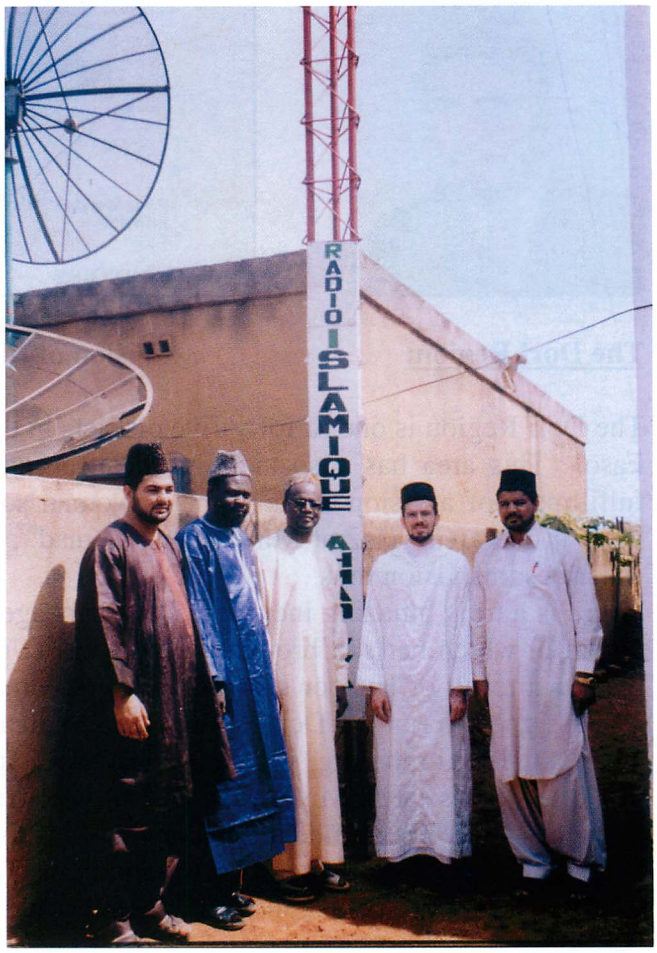
This clarion call was made over a century ago, the echo of which is resonating on *FM 103.5* in the land of Burkina Faso reaching 9.1 million people living in 23 cities of the country. Established in October 2002, this station was formally inaugurated by Maulana Abdul Ghani Jahangeer, the

representative of Hazrat Mirza Tahir Ahmad[rh] on December 30, 2002. Hazrat Mirza Tahir Ahmad[rh] named this radio station "Radio Islamique Ahmadiyya." The 700,000 residents of Bobo Diolasso are to be congratulated for being blessed with this wholesome source of peace and tranquility transmitted in their own Julu language. Every morning in Burkina Faso begins with the recitation of Holy Qur'an at 5:30 AM, and the program continues for thirteen hours in three languages under the supervision of Quedrago Bukhari, the station's director. Missionary Basharat Naveed Sahib prepares the radio programs.

Hazrat Ahmad[as] in his poem writes:
"From the heavens has started to blow a breeze of the absolute Unity of the Creator: The hearts are with us, though, with the tongue, people might talk foul!" (*Dur-e-Sameen*).
Our very opponents expressed a live manifestation of this glad tiding. Hazrat Mirza Tahir Ahmad[rh] described this as follows:
"In Burkina Faso, our Tabligh messages are continuously being broadcast on radio. One of the Imams of a local mosque there announced: 'O you people, be strong in your faith. What I am seeing is that Ahmadis are going to convert the whole Burkina Faso to Ahmadiyyat very soon.' "



Radio FM 103.5 in operation



Mr. Abdul Ghani Jahangeer along with Ameer Jama'at Burkina Faso and Missionaries

Ameer Jama'at
And
Missionaries

A. Qayyum Pasha

Hamid M Atif

Mahmood Nasir Saqib

Basharat A. Naveed

Zafar Iqbal Sahi

Missionary Nasir Ahmad Sidhu (Dori)

The Dori Region: **Vision of Missionary Nasir Sidhu Sahib's Mother**

The Dori Region is one of forty-five districts in the country located on the northeast side of Burkina Faso. This area has a special significance and meaning to the Jama'at in Burkina Faso. The fulfillment of a vision of an Ahmadi woman some twenty years earlier miraculously manifested itself in the area. Hazrat Mirza Tahir Ahmad[rh], addressing the U.K. Jalsa in 1998, inspirationally describes this vision thus:

"Here is a truly amazing incident. Ten years ago, the mother of our Missionary Nasir Sidhu saw a dream in which her son brought a long Dori (Urdu for "string") to her and gave her a glad tiding that, as a result of Huzoor's special prayers, Jama'at Ahmadiyya had won a large territory that she was assigned to run the Dori around. In her dream, she weaves the Dori all night long. When she awakes the next morning, she feels considerable pain in her hands as if she actually wove the Dori. Some ten years later, Missionary Sidhu was stationed in Burkina Faso in an area of the country known as Dori. He immediately thought of his mother's dream and knew that this area was the area his mother dreamt of. He grew confident in his Tabligh efforts, and by Allah's grace, within a short while over 200,000 people in Dori joined the fold of Ahmadiyyat."

M. Zafar Salam

Farooq A. Rana

Riaz A. Khan

Shakil Siddiqui

Omar Ma'az

Wasim A. Zafar

Zafar Iqbal Sahi

Ziaur Rehman

M. Amin Biloch

Amir Irshad

SENEGAL

Senegal gained its independence from France in 1960. It attempted to join with Gambia in 1982 to make Senegambia, but later this semi-union dissolved in 1989.
Area: Slightly smaller than South Dakota state
Population: 10.6 million
Languages: French, Mandinka, etc.
Religion: 94% Muslims

No. of Ba'aits:
As of 1992: 5230
As of 1995: 311,000
FY 2000: 475,000
FY 2001: 261,000
Tarbiyyati classes held in 2000: 65
Tarbiyyati schools total: 71

Ten members of the parliament and two generals from Senegal attended the Jalsa Salana UK in 1996. In 1992, the total Jama'at presence in Senegal was a mere 5,230 members. That year, Allah bestowed upon Hazrat Mirza Tahir Ahmad[rh] the glad tiding that there would be tremendous progress in Senegal. He himself described it thus:

- "In 1992, I stayed up all night with one word on my tongue: Dakar. In the morning, I looked into this and was told that Dakar was the capital of Senegal. I learned that Senegal has a total Jama'at presence of 5,230 Ahmadis. Three years later, this number has increased to 311,000. At present, five members of the Senegalese parliament are present in this Jalsa; one among them is the Deputy Speaker of the country. I invited this member of the parliament to the stage, and he addressed the audience in French. The Deputy Speaker stated that last year there were four members of the Parliament who were Ahmadis, but this year by Allah's grace, twenty-eight members of the Parliament of Senegal are Ahmadis and they hold high government positions. Three are Secretaries of Assemblies, and eight members hold offices in the House of Parliament. He expressed his sentiments that he would like me to come to Senegal and sought prayers that the entire country one day accepts Ahmadiyyat."

- Hazrat Mirza Tahir Ahmad[rh], responding to a question by another member of Parliament, remarked that the speed with which Jama'at is progressing in Senegal suggests the day is not far when Senegal will be the first Ahmadiyya country of the world." (*Weekly Badar*, Sept. 5, 1996).

- Hazrat Mirza Tahir Ahmad[rh] in his addresses at UK Jalsa narrated the following:

  "A missionary from Gambia wrote to me that this year one Chieftain of the village Sare Yaro related to him an interesting dream. The Chieftain repeatedly had been seeing in a dream for seven years that two men would visit him and inform him that this is the age of the advent of Imam Mahdi and that Imam Mahdi indeed has come. Once in Dakar, he saw his nephew fast running on horseback towards him. The nephew gives him a message that two men are waiting for him at the bank of the ocean. When the Chieftain reached there, he saw two men, one of whom points out to the other that he is the Imam Mahdi and that he should accept him. Our missionary continued his conversation with the Chieftain and asked him if he would be able to recognize these two men from the pictures. To this, the Chieftain replied in the affirmative. The missionary then showed him the pictures and the Chieftain immediately recognized Imam Mahdi from the picture. He further stated that the second man was Hazrat Musleh Maud[ra]. He then related another of his dreams, which also came true. At the end he accepted the Promised Messiah[as]."

  (*Weekly Badar*, Sept. 5, 1996).

- Hazrat Mirza Tahir Ahmad[rh] described another interesting incident that occurred in Dakar, Senegal. Referring to a World Trade Center show in Dakar, Ameer Jama'at Senegal wrote to him as follows:

  "A young man stood in front of the stall opposite to our stall with a poster of the picture of the Promised Messiah[as] in his hand and announced that anyone who could tell the name of the person in the picture will receive a bag from him. Many people replied, but in the end, he himself told everyone that the man in the picture was Hazrat Mirza Ghulam Ahmad, the Imam Mahdi and the opposite stall was the stall of his Jama'at. He explained that Jama'at seeks the supremacy of Islam throughout the world. A lady in the audience then announced that by God, in the whole fair, only Jama'at Ahmadiyya was serving humanity, and that they had no parallel."

  (Excerpt from International Alfazal)

Congo, Democratic Republic of the

The former name of Democratic Republic of Congo was Zaire. It is located in Central Africa north of Angola.

Population: 56.625 million

Religion: 70% Christian, 10% Muslim, and 20% local religions.

Languages: French, Swahili, and other local languages.

مکرم امیر صاحب احمدی احباب کے ساتھ (ریجن منگائی)

Muhibullah Khalid, Ameer Sahib Congo, with members of Jama'at Mangai

مکرم محب اللہ خالد صاحب امیر و مشنری انچارج کونگو (جلسہ سالانہ منگائی ریجن 2003)

Ameer Jama'at Congo addresses the 2003 Regional Jalsa Salana in Congo

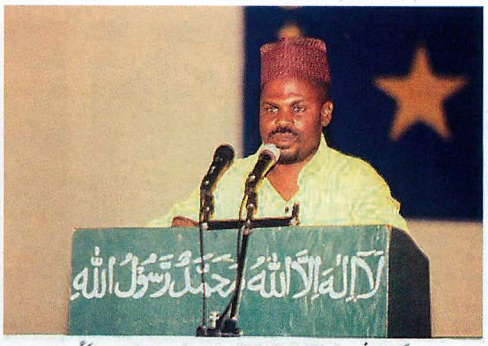
جلسہ کنشاسا 2002ء کے چند مناظر

Jalsa Salana Jama'at Congo in Kinshasa

Hazrat Mirza Tahir Ahmad[rh] commenting on the remarkable successes in Congo mentioned that in 2000 Congo was blessed with 114,000 Ba'aits. In 2001, that figure had increased to an astonishing 7.65 million! Twenty-six tribes joined the fold and 425 Jama'ats were established for the first time. Of the 7.65 million new converts, 7.2 million converted from Christianity and the remaining 400,000 from Islam. Our late Hazoor[rh] further remarked that this was an amazing success and a great favor of Allah. Alhumdholillah.

مکرم ڈاکٹر محمد سلیم خان صاحب (جلسہ سالانہ کنشاسا 2002ء)

Dr. Mohammad Salim Khan
Jalsa Salana, Kinshasa, Congo



مکرم الیجانی سعیدی (Alijani Saidi) صاحب نائب امیر جماعت احمدیہ کونگو
(جلسہ کنشاسا 2002ء کے موقع پر)

Mr. Alijani Saidi, Naib Ameer
Jalsa Salana, Kinshasa, Congo

(Katanga) مکرم ملک بشارت احمد صاحب مبلغ سلسلہ کاتانگا

Malik Basharat Ahmad
Missionary Katanga Area

Hazrat Mirza Masroor Ahmad[aba] addressing the 2003 Jalsa Salana UK related an interesting incident about the discovery of the Katanga Jama'at in Congo, which had actually been established sixty years earlier. He said that when a Jama'at missionary went into the Katanga area, he met a person named Ibrahim who claimed to be an Ahmadi from 1940 and who inquired about Hazrat Khalifatul Masih II[ra]. In fact, he presented a reply of a Ba'ait form he had filled that year. Ibrahim further mentioned that there was an existing group of people in Katanga who were Ahmadis from that time. The Jama'at missionary informed him about Hazrat Khalifatul Masih IV[rh]. Allah thereby arranged a Jama'at to form in Congo that was heretofore dispersed due to political reasons. Alhumdholillah.

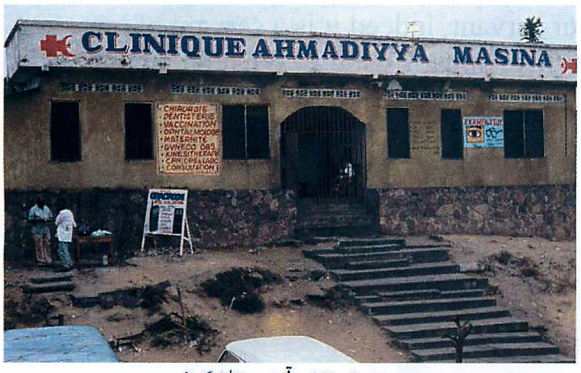
Hazrat Ahmad[as] in his poetry writes: *"Come towards me with all sincerity as it is for the sake of your own good. As there are savages all around, and I am the only fortress of peace."*

Hazrat Ahmad[as] wrote his masterpiece book *Kishte Nooh* (*Noah's Ark*) in 1902. Many of us have read or heard excerpts from this book, which was reprinted as *Our Teachings*. Hazrat Khalifatul Masih IV[ru] discussed the impact of this book as it relates to Tabligh efforts in Congo thus:

"Our missionary in Congo, Maulana Tahir Muneer Sahib, has written that when he read to [the Congonese] portions from Our Teachings...tears welled up in their eyes and they began to cry saying how beautiful were the teachings of Islam and how ignorant they were about them. On their repeated requests, a Dars of Kishti Nooh continued for two to three hours. The reader of the book grew exhausted, but the listeners continued to listen eagerly and avidly."

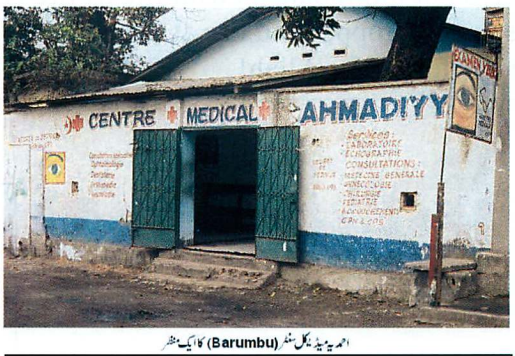
Hazrat Khalifatul Masih IV[rh] in continuation of his address related another incident reported by Maulana Basharat Ahmad Malik Sahib:

"Maulana Sahib had visited the region of Matadi in the Ba Congo area, and the local Imam had rudely treated him. The Imam had warned him that Ahmadis had been chased out from India, Pakistan, and Tanzania, and that they would also be chased out here. Maulana Sahib responded to the Imam that he had been totally misinformed. Indeed, Jama'at Ahmadiyya was fast spreading in these very countries. Just in India alone in the previous year, twenty million people had joined Ahmadiyyat. Maulana Sahib warned the Imam that though he threatened to chase him out, Ahmadiyyat was born to stay in this region, and that this was God's decree. He would not leave. The Imam thereby vociferously spoke ill of the Jama'at in his Friday Sermon. After listening to the Imam's sermon, some local townspeople visited Maulana Sahib for further inquiries. Some literature was given to these townspeople. The next day, the same townspeople returned and pledged allegiance to the Jama'at saying that they were disenchanted with their Imam and that God had sent the Ahmadis for their rescue from the clutches of the Imam. By Allah's grace, from the very area where the Imam wanted us gone, more than 1.7 million joined the fold of Ahmadiyyat. Alhumdholillah."



مسینا (Masina) میں واقع احمدیہ ہسپتال کا ایک منظر

Ahmadiyya Hospital, Congo



احمدیہ میڈیکل سنٹر (Barumbu) کا ایک منظر

Ahmadiyya Medical Center, Congo

IVORY COAST

Ivory Coast is located in West Africa between Ghana and Liberia. It gained independence from France in 1960.
Population: About 17 million people
Languages: French and local
Religion: 40% Muslims, 40 % local and 20 % Christians

Ahmadiyyat was introduced in 1961
First Missionary: Maqbool A. Qureshi
Current Ameer: Abdul Rasheed Anwar
No. of Jama'ats = 878
No. of Mosques= 2779
No. of Bai'ts in 2001 = 2,100,000
No. of Tableegh Centers = 337

A Sincere Offering of Chanda Tehrik-e-Jadid: The Story of an Ahmadi Carpenter in Ivory Coast

Hazrat Mirza Masroor Ahmad[aba] addressing the UK Jalsa in 2003 narrated this inspiring incidence of financial sacrifices made by a man in Ivory Coast as follows:
There is an Ahmadi Carpenter in Ivory Coast who works at his small shop in town. He made a big pledge for Tehrik-e-Jadid that was a little steep for his means. He also paid it all ahead of time. He went home from work and found out that a devastating fire broke out at night near his work When he returned to work the next day, he found all the shops adjacent to his were burned to ashes. One solitary shop was standing intact without a blemish and that was his shop. Allah protected his shop. He believes that this was the blessing of Allah that came as a reward for the Chanda Tehrik-e-Jadid he had given. Hazoor Aqdas further commented that this incidence also fulfills the Promised Messiah[as]'s prophetic words: "Do not intimidate us with fire as fire is our servant, indeed it is a servant of our servants." Allah's angels stopped the fire at the doorstep of this Ahmadi's shop. What an incredible reward for a sincere offering for Allah!

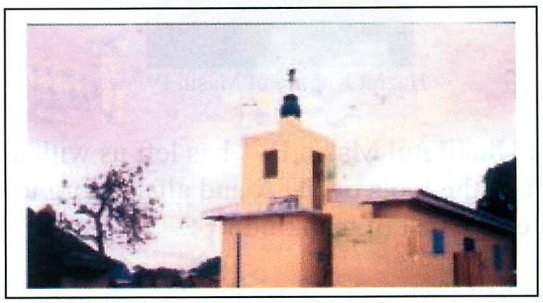
Missionary
Rafi Ahmad Tabassum

Missionary Addressing
Jalsa Salana Ivory Coast

Jalsa Salana Scene in Ivory Coast

Another scene of the audience

Waqefeen Nau offering Salat

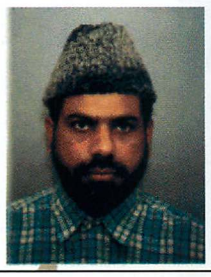


Ahmadiyya Mosque in Ivory Coast

Hazrat Mirza Tahir Ahmad[rh] shared this faith rejuvenating incidence of Ivory Coast:

"Our Missionaries went to a village named Soceabe and told the people about the advent of Imam Mahdi. Mr. Yahya Diabate who is the founder Chief of the village recounted one of the visions he saw some time back. One night about 2 AM he saw a light shining in the extreme north on the horizon. In another week, he saw the light shining in the extreme south on the horizon. When he related this dream to Ulama of the region, they interpreted that he will soon hear some good news. After few days of the vision, when the Ahmadi delegation visited the village and announced the advent of Imam Mahdi, the Chief was extremely happy to hear this good news. He went to the people and related the whole story and said that this was the good news about which Allah had shown him in the form of light in the north and the south. Therefore, he said that he was accepting this truth and anyone among the people of the village who wants to accept this truth should accept it. As a result of this advice, 1,800 inhabitants of the village offered their Ba'its and joined the fold of Ahmadiyyat" How true is Hazrat Ahmad[as]'s profound couplet:

"There is a big stir in the heavens for inviting to the truth
That Angels are descending on all who possess good nature."



Missionary Basit Ahmad, Ivory Coast

Hazrat Mirza Tahir Ahmad[ha] narrated an incidence reported by Missionary Basit Ahmad thus:

"Mr. Abu Bakr Bora related to Missionary Basit a dream in which he saw Holy Prophet[sa] arrive in his village. All residents gathered to welcome him. Holy Prophet[sa] was wearing a black Jubba (or cloak). This Kashaf then turned into a dream when he saw four men, one white and three Africans, arrive and shake hands with them. After two days, a group of Ahmadis with four men came just as he saw the group come in his dream. One was white (Pakistani) and three were Africans. Their style of shaking hands and reception was the same as he saw. When this story was told to the residents of the village, they were deeply moved and the whole village of 2,312 people joined the fold of Ahmadiyyat." (*Alfazal*, July 29, 2000)

MTA International / www.alislam.org
A legacy

Hazrat Khalifatul Masih IV[rh]

Sahibzada M. M. Ahmad (late)

"Hazrat Khalifatul Masih IV[rh] has left us with a vast treasure of audio, video and text material. Huzoor also left us the tools of MTA and alislam.org to utilize this vast treasure for our own benefit and for the benefit of the rest of mankind.

The late M.M.Ahmad sahib (may he rest in peace) envisioned a searchable **online digital A/V library**. Huzoor authorized this concept a few months before his demise.

For this heavy responsibility we must organize and consolidate all this material and present it in a user-friendly manner, so that people can benefit from it for years to come.

The inception of **The Tahir Foundation** has given this work a new impetus. May Allah help us to prove ourselves equal to the task."

Dr. Nasim Rehmatullah
Chairman - Internet Affairs
The Worldwide Ahmadiyya Muslim Community

Dr. Nasim Rehmatullah Chairman www.alislam.org and National Audio-video secretary USA and his assistant Habibur Rehman Peer explaining the operation of alislam.org and internet affairs on MTA International at UK Jalsa Salana 2003. MTA Intl. IT specialist Munir Odeh is the host.